A STUDY OF THE SOCIO-RELIGIOUS REFORMS OF MAULANA ASHRAF ALI THANVI

(ABSTRACT)

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(ABSTRACT)

A STUDY OF THE SOCIO-RELIGIOUS REFORMS OF MAULANA ASHRAF ALI THANVI

Maulana Ashraf Ali Thanvi is one of the most towering personalities among the religious reformers in Islamic history. He was born at Thana Bhawan (UP), India and lived during the second half of the nineteenth and the first half of the twentieth century. This period was a period of turmoil for the Muslims of India as they had been reduced from the ruling class to the subject class with the fall of the Muslim rule due to the occupation of India by the British. The Mutiny of 1857 spelled devastation for the Muslim upper classes which included the landlords and the petty rulers. The structure of the society had crumbled and the centuries old religious and social traditions and customs were being challenged. Muslims were dumb founded as to what catastrophe had befallen them. With the fall of the Mughal rule in 1857 they were left headless and directionless. They could not look forward for any or for any guidance. It is in this scenario that the thesis begins.

The current thesis comprises of seven chapters including the conclusions. The first chapter, which forms the introductory part, is a detailed description of the social and religious condition of Indian Muslims in the nineteenth century and so it is entitled. In this chapter a detailed description of the main events of the nineteenth century are discussed. The gradual occupation of India by the

British culminated in the complete annexation and establishment of their rule at Delhi sounding the death bell of the Mughal rule.

It was not without resistance that the Britishers were able to occupy such a large country. The advantage that the Britishers had was of the political disunity among the petty Muslim rulers right from their entry point from the Bay of Bengal and across upto the Punjab and added to this was the weak and misrule of the Mughal rulers. Taking full advantage of the disunity of the Indian rulers the Britishers used deception and sometimes shear force to subdue the petty rulers. Their superior military hardware was another plus point for them. They also made full use of the tactics of creating division among the population which was already divided on the lines of not only religion but also on the basis of sects and classes within religion and society.

The Mutiny of 1857 pitted the Muslims directly against the British. In the mayhem that followed the failed mutiny the British realised that any threat to their power was from the Muslims and to crush them and suppress them forever a general massacre followed. The leaders were either hanged or exiled and their properties were forfeited. The whole lot of the Muslim leadership was wiped out. The stunned Muslims were unaware of what had befallen them and had nowhere to go. Their society was uprooted; their education system was not in the tune with the time and circumstances. All their systems were being replaced by the British. Once the rulers were now turned into paupers.

At this time the Muslim thinkers were confused and unable to figure out a definite strategy for their survival. The people of other religion had adapted themselves to the British system as for them only the rulers had changed they still remained the subjects but the status of the Muslims had taken a downward trend. They were hesitant in adapting to the British system.

At this juncture some liberal Muslim thinkers who could read the situation and realised that there is no way out other than to accept what is in practice and being offered, as the only way out for the Muslims for their survival. At the forefront of this group was Sir Syed with his mission of imparting modern education to the Muslims offered by the British which included modern science and technology alongwith the traditional Muslim education. Sir Syed made all efforts that the Muslims compromise with the Britishers and gain their confidence in order that they no more remain suspect before them.

The Muslims religious thinkers had assessed the situation differently and blamed their religious degradation for their pitiable condition. Muslim religious seminaries were opened one at Deoband - the Darul-Uloom and another, at Lucknow - the Nadwat-al-Ulama. These two centres later developed to become the leading Muslim institutions for religious learning and scholars of these centres thronged to every nook and corner of India guiding the Muslims in their religious matters. The Darul-Uloom, Deoband gained the reputation of being more strict and uncompromising in matters of religion. It was the former institution

where Maulana Ashraf Ali Thanvi studied and trained and later on himself became a teacher.

The second chapter is devoted fully to the life of Maulana Ashraf Ali Thanvi right from his childhood, family background, early and basic education and higher education at Darul-Uloom. It was while he was still a student at Darul-Uloom that he got introduced and developed interest in Sufism. Here only he learned about Haji Imdadullah Mahajir Makki (RA) and became interested in becoming his disciple. It was finally on his trip to Haj with his father that he first met his mentor who saw in this young boy god gifted traits and he immediately knew that he will, in the future, carry forward his mission in India. On his second pilgrimage Maulana Ashraf Ali Thanvi stayed with is Shaikh for six months. It was on his advice that later on he left his teaching job in Kanpur and decided to settle down at the deserted Khanqah of Haji Imdadullah (RA) at Thana Bhawan. Very true to the faith put in him by his Shaikh his missionary work gained momentum. People from all walks of - civil servants, traders, farmers, labourers all were attracted towards him. In the true sense of the term Maulana Ashraf Ali Thanvi proved to be the renovator of the real Sufism and the reviver of all the four established sufi orders namely Chishtiyyas, Qadriyya, Naqshbandiyya and Suharawardiyya. He accepted the authenticity of all four orders and took bayt from his disciple in all four orders. The success of Maulana Ashraf Ali Thanvi's mission did not go unnoticed from his adversaries who began to lose their business everyday as his movement grew. But Maulana Ashraf Ali Thanvi did not care much for his opponents and concentrated more towards his mission.

Maulana Ashraf Ali Thanvi carried out his work through lectures, speeches, meetings, discourses and writings. He was a prolific writer and authored about a thousand books and booklets. His writings are so vast that a full chapter three is devoted to it. Of his more popular contributions is the Tafsir of the Qur'an entitled *Bayan al-Quran* in twelve volumes. Another work *Bihishti Zewar* comprising of several parts and written especially with the intention of educating the Muslim women with the essentials of religions alongwith the guidelines for their social and economic welfare. This book still is so popular that it has become a natural gift that every father presents to his daughter at her marriage. But the best contribution as accepted by Maulana Thanvi himself is the *Hayat al-Muslimeen* – a book in simple language with citings from the *Qur'an* and *Hadith* for the guidance of the common Muslim. Similarly, other popular books include *Adab al-Ma'ashrat, Ashraf al-Jawab, Taleem al - Deen, Islah ul - Rusoom, Intibat-e -Mufeeda, Furu-ul-Iman, Islah-ul-Khayal, Islam-e-Haqeeqi, Mohasin-e-Islam, Daulat-ul-Haq etc.*

Chapter four and five that follow are devoted to highlighting the social and religious reforms of Maulana Ashraf Ali Thanvi. As has been discussed in chapter one the society and religion of the Muslims had been in a bad state and these were the two areas which were a challenge for Maulana Thanvi. He had very minutely observed that the socio-religious conditions of the Muslims and from his insight he knew exactly what, when, and where to strike in order that the matters are again set right. It was massive task with many obstacles in between. Maulana Thanvi was well equipped to handle his opponents too the methods to convince the common

man. The various diseases and their prescriptions were ready with him. All the major reforms that Maulana Thanvi adopted in these fields are listed in these two chapters. Chapter six is devoted to the followers of Maulana Ashraf Ali Thanvi under the title of 'Influences'. He had left behind him a well equipped and well trained team of his Khulafah who after him took up his mission effortlessly and continued to spread the message not only in the India sub – continent but also to places in other continents such as the America and Africa, Europe, Auatralia, etc. The last of his Khulafa lived upto the beginning of the twenty first century. The second generation of his followers is continuing his mission in the modern age and even has put up their websites on the internet and most of Maulana Ashraf Ali Thanvi's books are freely available and even translated into different languages. This chapter is followed by my own conclusions.

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CERTIFICATE

*This is to certify that **Mr. Mohammed Parvez** has completed his Ph.D. thesis entitled **"A Study of Socio-Religious Reforms of Maulana Ashraf Ali Thanvi"** under my supervision and that the work is his own original contribution and suitable for submission for the award of the degree of Ph.D.*

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THESIS

(Dr. Sayyid Ahsan)

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(Mohammed Parvez)

PREFACE

"Why has the Islamic world not been providing men like Imam Ghazali since the fall of Baghdad"? The orientalists of the west are in the habit of wondering, not without a malicious glee, and it goes with out saying, not with out being echoed by their Eastern admires. What they have co for failed to notice is that by the early 17th century the centre of Islamic sciences had shifted to South Asia which was at that time also the seat of Mughal Empire, one of the greatest in world history, and of what is generally known as Indo-Muslim culture. It was this age which produced as great sholar and spiritual masters as Shaikh Ahmed Sirhindi, known as "Mujaddid-i-Alf-i-Thani",and Shaikh Abdul Haq of Delhi, to be followed by Shah Waliullah of Delhi in the 18th century, and by his sons in the early 19th century. As British Imperialism tightened its grip on South Asia, the sacred task of promoting Traditional Islamic Sciences, and of renewing them which in this context can only mean, not fanciful innovation, but a re-statement was taken up by the world famous *Dar - ul - Uloom* of Deoband, under the guidance of Maulana Muhammed Qasim Nanautvi,Maulana Rasheed Ahmed Gangohi and Maulana Mahmudul Hasan,who were not only great scholar, but also great freedom fighter and spiritual masters.

It is this "golden chain"that Maulana Ashraf Ali Thanvi belongs. Born in 1863, at Thana Bhawan, a small Town to the east of Delhi, he received his education at Deoband, and at the age of twenty he himself started teaching Islamic sciences at Kanpur. Very soon he became famous as a teacher and as a spiritual guide, mainly through his sermons – hundereds of which have since been appearing in a published form,

bringing knownledge and illumination to the Muslims of South Asia. But in 1898, retired to his home-town, and besides establishing a school of Islamic learning, revived the spiritual centre ("*Khanqah*") founded by his own master, Haji Imdadullah. For full twenty five years till his deathe in 1943, he led a life a life totally devoted to religious instructions and spiritual guidance, and to the writing of books in Urdu, Persian and Arabic – about a thousand, large and small – among which "*Bihishti Zewar*" is a house hold world among the Muslims of South Asia. His favorite subjects were the exegesis of the *Holy Qur'an* and *Tasawwuf* (Islamic esoterism), but he also make a valuable contribution to Islamic jurisprudence, to the science of (*Ilmul Kalam*). All in all, he emerged, in the sphere of Islamic sciences and Islamic spirituality, as great renovators (*Mujaddid*) specially meant to answer the intellectual and spiritual needs of the 20^{th} century man.

CHAPTER – 1

SOCIAL AND RELIGIOUS CONDITIONS OF INDIAN MUSLIMS IN THE NINETEENTH CENTURY

Social Conditions:

Indian Muslims were greatly influenced by indigenous Hindu culture, not only in manners and customs but also in outlook of life, and even in matters of beliefs. This influence is clearly visible even today. Mutual influencing process between Islam and Hinduism continued throughout the period of Muslim rule in India. Sometimes it flourished, thanks to the liberal policy of Muslim rule; sometimes suffered setbacks due to some external factors. In the early nineteenth century, Islam in India presented itself as a dogmatic, conservative and anti-liberalist religion. On the other hand within the Islamic society its heterodoxy corruption in belief and practices, moral decadence coupled with faith distortion was the order of the day. Indian culture is analyzed as religious solution of India at the time of being that of an "idolatrous and allegorical religion appealing to senses and imaginations rather than the mind and heart".[1] Particularly, in Bengal and Bihar, Muslims were numerous, but corrupt and irreligious practices gained considerable ground. The change is manifested is certain rites and customs, due to contact with Hinduism. The numerous pilgrimages to the tombs of holy personalities some of whom were not even Muslims, the semi pagan festivals were instituted in honour of such persons; the Muslim social functions only with pagan rites exemplify their trends.

The Muslim writers of Bengal seem to have been greatly influenced by their contacts with Hindus collections of legends of Gods, deities and beliefs of Islamic and Hindu ideas. This is clearly visible down to the middle of the 19th

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1. Azizur Rehman Malik, *British Policy and Muslim in Bengal* 1752-1856, (Dacca, 1977), p.3

century. It was only due to the reform movements in India had been, specially the Wahhabi movement that their tendency gave away to literary activities which can be called Islam.[2] A change in the outlook of Muslim writers becomes noticeable however, in the second quarter of 19th century; the Wahhabis had started a vigorous campaign to revive Islam. Muslim writers then began composing political stories on the models of the famous Persian and Arabic epics. Incomplete conversion was still another channel through which un-Islamic practices passed into Indian Islam. The worship of Hindu shrines, of one Manohara Natha "by as many Musalman as Hindu pilgrim" was found to be common by Sleeman in 1836.[3] The worship of small pox under the name *Devi Mata* in the Punjab and in other parts of India, among the lower class of Muslims, seem to have been one of the shameless practices that continued in the 19th century doubtless as a result of in-complete conversions.[4] As late as 1911 A.D. the census report refer to communities, the members of which admitted that "they were neither Hindus nor Muslims but a mixture of both".[5] The ignorant Muslims in populated districts of the interior were thus free to incorporate corrupt practices and customs in their religious and social life.

One of the most remarkable features of Muslim worship in India during the nineteenth century was deep veneration of saints. People came too generously to the saints.[6] Beliefs in the saints and worship of their shrines came largely ready made to India through those who introduced their religious order from Afghanistan, Persia and Iraq. Further owing to the ancient *Guru-Chela* practice existing among the Hindus and the universal belief in the worship of local Gods and Goddess made it easy for saint worship to take a major part in Muslims religious life. The Muslim of India in large, entered into the worship

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2. *Ibid.*, p.5
3. *Ibid.*, p.7
4. *The Mohammadans in the Punjab*, Calcutta, vol. XXXIII, no., LXIV, 1859, p. 294; J. A. S. B. vol. I 1832,P.494; J. R. A. S. vol. XII, 1352, p. 350; Sen. D.C., *op. cit.*, P. 793, Quoted by Azizur Rehman Malick, *British Policy and Muslim in Bengal* 1757-1856, (Dacca) p. 7
5. *Census of India Report*, 1911, vol. I, p. 118
6. Azizur Rehman Malik, *op. cit.*, p. 10

of saints "with more enthusiasm than into the regular religious exercise which are necessary".[7]

At the beginning of the nineteenth century, beliefs in the efficiency of prayers to saint had become almost universal among the Muslims of India. *Pir* was approached to for the aid of his prayers, and amulets were sought from him as security against danger. The list of Indian saints, whose tombs become objects of worship or pilgrimage is rather voluminous .Important among them who could count upon their devotees in Bengal and Bihar were: 'Abd al-Qadir,[8] Sultan Sarwar,[9] Shams al Din Danial,[10] Qutub al Din,[11] Shaikh Baha al-Din Dhakariyah,[12] Farid al-Din,[13] Shaikh Nizam al-Din,[14] and Khawja Moin al-Din

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7. Murray T. Titus, *Indian Islam: A religious History of Islam in India*, (Delhi, 1979), p. 131
8. He was born near Baghdad in 471 A.H./1077 and died in 571 A.H./1193 A.D., He was an eminent Sufi and founder of *Qadriya* order and established the *silsila* in different region of *Iraq, Iran* and *Afghanistan*; for detail see, *Encyclopaedia of Muslim Biography* ed., by N. K. Singh, vol. III (New. Delhi, 2001) p.164
9. He settled at Sialkot in1220 A.D. (Now in Pakistan). His shrine in Dera Ghazi Khan District which is a resort of Hindu and Musalman mendicants. His devotees are known as Sultan, Pirahin, and his attendant (*Mujawirs)* sleep on ground. for detail see, Jafar Sharif, *Islam in India* or the *Qanun-i-Islam*, London,1921,(Oxford University Press), p. 143; H. A. Rose, I. C. S., *Religious History of Islam* (Delhi,1984), pp.117-127
10. His tomb at Depaldal in Lahore was guard by the Hindus; for detail see, *Afsos* (Sher Ali), *The Araish-e-Mehfil* 4th edition, Urdu, (Calcutta,1871), p. 170
11. He was born at Ush,in the province of Jaxartis, He was the leader of Chisti Sufi in Delhi and the disciple of Khwaja Moin Uddin Chisti from Baghdad, he moved to India in Multan (now in Pakistan) Some after 1221 A.D. Shamsuddin Iltutmish welcomed Khawja Qutubuddin Bakhtiyar Kaki to Delhi, Where he died on 14th *Rabi al-Awwal* 633/ 27th November, 1235 and buried in Mehrauli about eleven miles from Delhi, at a place he himself had chosen. For detail see, *Encyclopedia of Muslim Biography* by N.K. Singh, vol. IV, pp. 475-78
12. Born at Multan about 578/1182-83 and died on 7 Safar 661/21, December 1262, for about half a century he had been the most celebrated Sufi. For detail see *Encyclopedia of Muslim Biography* N.K Singh, vol. IV, pp. 506-509
13. He was a leading Sufi poet and scholar, born in 569/1173-74 or 571/1175-76 and died in 697/1301.He was known *as Ganj-i-Shakar* (store of sugar). A more popular version is over-powered by continuous fasting for three days, he placed some pebbles in his mouth had become sugar. For detail see *Encyclopedia of Muslim Biography* by N.K. Singh, vol. II, pp. 1-7
14. He was an eminent Sufi born at Badaun in U. P., in 634/1236. He lived in Delhi and died in 725/1325. He gave an all India status to Chisti silsila, and a disciple of Bakhtiar Kaki and in the line of disciples of Khawja Moinuddin Chisti. He received religious instruction from Baba Fariduddin; for detail see *Encyclopedia of Muslim Biography* by N.K Singh, vol. IV, pp. 355-357.

Chisti.[15] The last name was one of the most celebrated Saint of India. His tomb at Ajmer was beset by crowds of Hindu and Muslim pilgrims. Besides these saints of all India fame, each province and even each district had their own local saints. In East Bengal they were in large numbers. The more important of whom were Shah Jalal of Sylhet,[16] *panch pir,* Munna Shah Darvesh and Khondkal Muhammed Yusuf of Sonargawn, Shah Wali Baghdadi of Mirpur, pir Badr of Chittagong, Shah Jalal Dakhiri of Dacca and Adam Shahid of Vikrampur.

A popular worship among Muslims of Bengal and Bihar was that of *panch piriyas.* These Five *pirs* were invoked when in danger. The worship of these *pirs* was common particularly among the lower classes of Muslims and Hindus. This Practice, extended to the *Brahamans*, *Mullahs* and *faqirs* and in Rangpur at least some *Qadis* and *Pandits* were involve in this mutual worship.[17]

In imitations of the Hindus, widow marriage was looked upon as dishonourable and disgraceful by the Muslims although Islam encourages this (widow marriage). According to Mrs. Ali, during her twelve years of residence in India, she did not hear "of a widow marriage" and she saw many Muslim ladies whose husbands had died continuing a life of solitude until their death.

Sayyid Ahmed Barelwi launched a forceful campaign against this practice. He himself married the widow of his elder brother and set an example. It is said that this was the first widow marriage in India among the Muslims for many a long years. He succeeded; it seems in breaking down this custom during his stay in Calcutta in 1821 – 22.[18]

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15. A greatest Chisti Sufi saint and scholar of Chistiya school of Nagor at Ajmer, and also the greatest Sufi saint of India and famous for his outstanding spiritual achievement which includes the performance of miracles. He laid the foundations of the Chisti order in India worked out at its principles at Ajmer. He was born in Sijistan (Sis tan). He come in India in 1197 A.D. and died at Ajmer in 1236. A. D.; for detail see *Encyclopedia of Muslim Biography* N.K Singh,vol. IV, pp, 95-100.
16. Azizur Rehman Malik, *op. cit.*, p.12
17. *Ibid.*, p.12-21
18. *Ibid.*, p. 26

For a long time the relation of the Muslims with non Muslim people was mostly cut-off from the original home of Islam. Muslims had greatly turned away from their original faith and had become more 'Indians'. This deviation from the faith misleads the Indian Muslims into adopting the caste system which was against the concept of Islamic brother-hood and equality. The degradation in society was due to the division and sub-division of caste system which was irreparable, Sir Muhammad Iqbal rightly said that we faced attack from two sides –double caste system and the social caste system.

On the political front the condition was extremely pathetic. The Muslim rulers fought against each other so much so that by the 19th century the real power passed into the hands of the British. The courts of Hyderabad and Awadh offer the most tragic examples of degeneration. Awadh was perhaps the worst.[19] In 1856, annexation of the Kingdom of Awadh became imminent. Whole structure of state was upset. The Mutiny of 1857 resulted in the elimination of the imperial family of Delhi. The landed gentry of the United Provinces (Now called Utter Pradesh) were disposed. Against the new system of education Shah 'Abd al Aziz' had issued a fatwa.[20] The title of *Nawab, Wazir* given to rulers of Awadh was converted into a kingship in 1818 A. D., in the presence of English ruler. Britishers became supreme power in 1848 A. D., the Mughal Emperor loosing their established authorities, provincial governor i became independent and their power was largely not real. The plundering exhortation followed by the *pindaris* and *thugs* were copied almost by the landlords. The Indian rulers were only occasionally frightened into submissiveness by a threat of superior force.

The destruction of thousands of Muslim families in Delhi, Lucknow and other rural areas of Utter Pradesh and Bihar, by the change of 1857 A. D. event, is generally looked upon as a bad luck. The petty princes their officers, courtiers and members of families classed as 'nobles' had become incurably

19. M. Mujeeb, *The Indian Muslims*, (London, 1967) p. 505
20. *Ibid.* , p. 520

degenerated. The recovery of Indian Muslims under British rule would have become extremely difficult, if they had continued to set the standard of ethics and morality.[21].

When discussing the political system of the Muslims some scholars have written that with the capture of the sea-routes and carrying trade by Europeans turned the Mughal Empire into a land locked state depending mainly upon agriculture. The anarchy in the eighteenth and early nineteenth centuries resulted in the instability of internal trade by making the road unsafe. Calcutta, Madras and Bombay became the chief centres of trade and commerce, and in cities that had large populations and thriving industries during Mughal rule, profitable business was safe and possible only under the Shadow of the British power and the acceptance, of the new economic system offered by them which had converted India into a market for goods produced in the factories of Europe.

One important result of extreme insecurity and economic decline was the loss of hold upon life, reflected in the widespread belief in magic and in super naturals. A psychological analysis might have revealed that the people who no longer possessed the capacity to achieve had taken to dreaming achievements. They tried to obtain the favour of various types of meaningful activities. The writing of *ta`widh* was very effective and was widely regarded as a means of attaining in a supernatural way that which could not be obtained otherwise.

Jafar Sharif, in his "*Qanun-i-Islam*"[22] has reproduced varieties of *ta`widh* one of which exorcizes the spirit of evils. More dangerous to mental health was the belief in good and evil sign in dreams. All this had some foundation in Theology but these were commonly seen in the late 18th and 19th

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21. *Ibid.*, p. 507
22. Jafar Sharif, *Islam in India,* or *the Qanun-i-Islam* translated by G. A. Herklots, 1921, edited by W. Crooke, pp. 218-82

centuries. Shah Waliullah, in his "*Qaul al-Jamil*",[23] after describing the various spiritual exercises of the Orthodox Sufi Orders explains the method of gaining knowledge of future events, and prayers for cure of hydrophobia, prevention of small-pox, protection against the evil eyes, pull up of the fear of the rulers, exorcizing the evil spirit, identification of thieves, recovery of run away slaves. For these purposes the days and the time also assumed an importance. The *Qaul al- Jamil* represents the reduction of this function to a pseudo-science.[24]

Shah 'Abdul Aziz' once had pain in his toe, as he had read in a book that to cure such a pain one should take the hair of a child of more than forty days and less than six months, and tie it at the affected spot. He did so and was cured.[25]

There were various ceremonies connected with birth and marriage. Almost entirely due to belief in magic and Omens the naval chord of a new born child was distinguished with a thread and put in a small bag, this bag was placed under a chilled pillow. Sometimes the knife which was used to cut the naval cord was kept as a protective against the evil eye and taken with the child when it was bathed or carried out. In some families the mother did not receive even a glass of water, perfumes or other luxuries, till the child had been named. In Gujarat, in accordance with a Hindu custom, mother was taken to a place to a window and made to count seven stars. The child was dressed only in borrowed clothes or in pieces taken from the garment of some holy person.[26]

Shah Ismail, in his "*Tadhkir al- Ikhwan*", has given a long list of customs that were being followed, though they were opposed to the *Shariah*; i.e. sacrificing goat and firing a gun on the birth of child, placing an arrow in the *Qur'ān* in the bed of a woman who had recently delivered a child, celebrating the sixth day after the birth of child (*chhati*), taking a boy to the

23. M. Mujeeb, *op. cit.*, p. 508
24. *Ibid.*
25. *Malfoozat-i-shah 'Abdul Aziz*, edited by M. Bashiruddin Siddiqi, Mataba Mujtaba, Meerut, P. 340
26. M. Mujeeb, *op. cit.*, p. 509

grave of a saint before his circumcision, tying a bracelet of hair on his wrist, placing a piece of iron on his hand; making marks with indigo or lime upon doors. Considering the month of Safar, particularly the first thirteen days, as inauspicious, fire works and lightening and making the sweat *(Halwa)* on the fifteenth night of *Shaaban*; *Shabe-i-Barat,* not consummating marriage in the month of *Dhi'l-Qa'd*, observing the third, tenth, and fortieth day, the six month and anniversary on the death of a person; so on and so forth.

Re-marriage of widows was looked upon as dishonourable and disgraceful by the Muslims. They were not allowed to eat meat on one particular day in a week.[27] The fact indicated earlier, that in most families, women were on the look-out for rites and practices regarded as good sign.

It is quite evident that marriage was a great social problem which involved the economic resources of the parents. The worries of the parents increased when their children reached the age of maturity. The Sayyid, the Pathan and the Mughals thought them superior to the rest and formed the *Ashraf* or, aristocratic class. But even among them inter-caste marriage seldom took place.[28]

In the celebration of marriage the noble families displayed the greatest wastefulness. In North India, the marriage ceremonies used to last over a weak; in Gujarat it took longer; and South India it used to continue for almost a year. There used to be a series of traditions and ceremonies before and after marriage. They were so essential that if a few of them could not take place, the marriage was considered inauspicious. Engagement ceremony was one of them. There were different ways of announcing an engagement.. It was called *Tilak* or *Mangni.* The Boys were not allowed to see the girls before they married lawfully,[29] Where the practice of enabling young men and women to know each other before marriage should is allowed; they should be given the

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27. *Ibid.*, pp. 509-10
28. Azizur Rehman Malik, *op. cit.*, p. 23
29. K. M. Ashraf, *Life and conditions of the people of Hindustani*, p. 147. Also in M. P. Shrivastva, *Society and culture in Medieval India,* (Allahabad, 1974), pp. 113

right of choice.[30] The higher families celebrated it as full ceremony; middle class people sent sweets and poor sent betel leaf. The marriage was properly celebrated after an exchange of gifts then only the couple could be referred to as bride and bridegroom. The hand and feet of both (bride& groom) were dyed with Henna (*mehndi*), their bodies rubbed with a mixture of flour and various powders, known in North-India as *ubton.* They were made to sit away from others in seclusion. Bride in corners of a room in her house and the groom in his house, for a number of days. Apparently these were the Hindu customs which the Muslims had adopted. During 19th century Muslims had also adopted the Hindus unreasonable belief with regard to the auspicious time (*mahurat)* for marriage. Even Shah 'Abdul'Aziz, who believed there was nothing like auspicious day or time in Islamic customs and it should be performed when suitable as all the days were God's days, preferred Monday and Thursday.[31] Then there was custom of taking out *Barat* in which groom used to come to the brides place with a lot of pomp and show. Big *Barat* and large crowding was considered a symbol of social status. Besides this a large number of other customs and traditions of the marriage were borrowed from Hinduism. In *Deccan* (Hyderabad) before the groom got down from his horse, the bride gave him hot milk or *sharbat* to drink, a coconut was dashed on the ground, lemon were cut and thrown over his head. In Gujarat, when the groom entered into the house of the bride, she dropped rice over him from a window. In other places bride was given flowers, sugar and rice to throw over the groom from behind a screen. Ja'far Sharif mentions highly significant fact that '*Nikah'* is the only ceremony of consequence of the occasion when the bride and bridegroom declare their purpose to contract a marriage.[32]The local variations were recognized and followed all over country, the town of Bombay, Madras, Delhi Awadh, Rajisthan, Central India.

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30. M. Mujeeb, *op. cit.*, pp. 547-548
31. *Ibid.*, p. 510
32. *Ibid.*, p. 511

The multiplicity of the festivals and customs of these celebrations were mostly borrowed from Hinduism. *Shab-e-Barat*, *Muharram*, *Rakshabandhan*, *Dushera*, *Holi* and *Diwali* and anniversaries of saints were particular occasions when the people professing different faiths used to come together. But apart from them, and on a much higher level, assimilation was promoted by concentration on personal accomplishments and social grace.[33] By the middle of the 18th century this process of assimilation, in Bengal and Bihar particularly, had greatly advanced.

Urdu language is for Indian Muslims not only a vital culture but also a religious necessity. The last quarter of 19th century and first quarter of twentieth century was the glorious period for the development of Urdu. Sir Sayyid, Ghalib, Anees, Hali, Nazir Ahmed, Pandit Ratan Nath Sarshar, Shibli, Iqbal and Prem Chand carried Urdu to its zenith. In 1873 A. D. Hindi was made the language of the Bihar sessions courts. The difficulty arose in the last years of 19th century when the Lieutenant Governor of U.P, introduced Hindi in the administration and the Law Courts. Nawab Mohsinul Mulk, one of the most outstanding colleagues of Sir Sayyid, opposed the government on this issue. He founded *Anjuman-i-Taraqqi Urdu* as a department of Muslim Educational Conference.[34] The social culture in India were of two kinds - linguistic and religious, e.g. Muslims, Sikhs, Anglo Indian and Christian culture were linguistics as well as religious. On secular grounds a large number of Indians along with Christians belonged to the larger group of Urdu-speaking, Punjabi and English. Sanskrit was the common religious language of Hindus, it was spoken by the majority.[35]

The importance of Urdu as a common language for Muslims and non-Muslims weakened and a process of assimilation of Hindi and Urdu progressed. Urdu was not only secular and cultural but also the religious

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33. *Ibid.*, p. 515
34. *Ibid.*, p. 544
35. S. Abid Husain, *The Destiny of Hindu Muslim*, (Bombay, 1965), pp. 215-218

language. It is commonly said that the religious language of Muslims is Arabic, because the *Qur'ān* and *Hādith,* two main sources of the religion of Islam and its important literature is originally in Arabic and was translated first in Persian and then into Urdu. During the century Urdu language was developed. *Musha'irah* (recitation of verses in groups) had become a popular features of social life. It became had become a practice that the poets recited their odes in the courts of ruler.[36] *Musha'irah's* were held in the courts of Awadh and Delhi. Great poets of Urdu language like Mirza Asadullah Khan Ghalib and Khawja Mir Dard belonged to Sufi families. Thus Urdu language and Islamic learning became part and parcel of Muslim life in India.

The most common problem of social life, which arose with the impact of modern age, was '*pardah*'. It was an indicator of changed conditions of Indian Muslims. Almost all the *Ulama* have been agreed on its maintenance. The insistence on *pardah* was due quite as much to the desire to save respectable women from offensive remarks and possible molestation as to compulsion to obey the *Shari`ah.* Due to the influence of the European women, Hindu woman came to attended educational institutions. A rigid observation of the *pardah* could be demanded only on purely theological grounds. Maulvi Nazir Ahmed may be an exception in these conditions. He explained the injunctions of *Qur'ān*, *Hādith*, and relating to *pardah.*[37]Most probably according to him, the complete seclusion of women was not necessary. It was impossible for them not to work outside their house. It is not consistent with Islamic teaching and old Islamic traditions.

Pardah was adopted centuries ago as a social practice on historical grounds in India. It was merely a symbol of social excellence under the feudal system and was introduced to show the superiority of woman in middle and higher classes. Some Westernized Muslims, fought against *pardah,* because they wanted to imitate the Western way of life, and the women of their family

36. M. Mujeeb *op. cit.*, pp. 515-16
37. *Ibid.*, pp. 546-47

were generally westernized. They were criticized by the Muslim religious class as well by many educated persons.[38] *Pardah* was to be regarded as an institution for protection of pure thought and chastity.

Maulvi Nazir Ahmed was too wide-awake to know that the situation was getting bad. Accordingly Muslim women thought it *kufr*, and considered it essential for wedded life. Objections *pardah* system were made on the ground that it prevented women from education and is a kind of imprisonment for them which was the root of poverty degeneration, ignorance and disgrace of the community.[39] Muslims were responsible for the growth of this custom, before the advent of Muslims in India it was not prevalent, the women of Hindustan moved freely. In ancient times women used a certain veil or *ghoonghat*, but *pardah* was introduced during Muslim rule. The custom of *ghoonghat* among Hindus and Muslims is described by Malik Mohd Jaisi.[40]

The Indian Music was another part of the social life in mid-Nineteenth century. In Muslims "the interest in music among Muslims was not exactly same as among Hindus and was not regarded as a sacred science of divine origin. They were fond of popular and secular music vocal and instrumental. The Arabs, the Turks and the Persians had their own musical system and brought it to India. Amir Khusru, a Sufi became famous for music. He is credited to have invented the *'Sitar'*, several new melodies and Indian tunes".[41] Every musician was distinguished by the *Gharana* to which he belonged. In 1813 A. D. Muhammad Rada compiled the *Naghma-i-Asafi*, one of the best guides to Indian music apart from its historical significance. The greatest contribution to music was made by Wajid Ali Shah, (the king of Awadh) and Shori Miyan of Lucknow, Wajid Ali Shah evolved the *thumari* style, which was more popular and also regarded distinctively Indian Muslim Style. Music

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38. S. Abid Husain, *op. cit.*, pp. 209-10
39. M. Mujeeb, *op. cit.*, p. 547
40. M.P. Shrivastava, *Society and culture in Medieval India*, Allahabad 1974, pp. 93. Also in Dr. K. M. Ashraf, *Life and condition of people of Hindustan*, pp.136-140
41. M.P. Shrivastva, *op. cit.*, p.119

was not only an art but the basis of a philosophy of life, a form of dedication. In the middle of 20th century many non-Muslim music lovers claim that the music of north India is entirely an Indian Muslim art.[42]

During the 19th century drastic changes took place in the field of education. So far education was entirely controlled by theologians. But now intellectuals and reformers having modern outlook were establishing their own educational institutions. One Haji Mohsin worked to raise the education of the Muslims of Bengal and provided scholarship for students. The *Madarsah Aliya*[43] of Calcutta is maintained with the income from the Mohsin fund that was an outstanding example of generosity for really useful social purpose. Many Muslims got education and benefited from this school. The *Madarsah Gaziyuddin* founded in 1791 A. D. for the study of oriental language was converted in 1824 A. D. into a college known as Delhi College.

The common culture of India was first repudiated by Hindus of Bengal, in the second and third decade of the 19th century, the Muslim ruler was displaced and the landlord loyalty was wiped out. The culture was lost both politically and socially. Old culture could not be maintained. A change took place in North India similar to Bengal. The non-Muslim had absorbed the common culture more than in Bengal. The emphasis of the government after 1858 A. D. wan on English education, there was the religious objection from the Muslims. The first secular institution for English education established by an Indian was the Hindu college at Calcutta founded in 1817.A.D. The college could not give admission to non-Hindu students.

The 19th century also perceived a discussion among jurists and theologians on whether India under British rule was *dar al-harb* (domain of war). Individual opinions of *Ulama* differed. Many of these *Ulama* who represented revivalist tendencies considered India under British rule as *dar al-harb* (domain of war), therefore jihad was necessary. They issued fatwa

42. M. Mujeeb, *op. cit.*, pp. 518-519
43. *Ibid.*, p. 519

declaring that India was *dar al-harb*. On the other hand there were *Ulama* who gave fatwa that India under British rule was not *dar al-harb*. As it is, the *Ulama* were concerned only with the theological aspect and did not mean to commit themselves. They objected cultural and social assimilation. Some bigot *Ulama* even advised the Muslims to wash their hands if some one greeted the Englishman and Hindu with hand-shake.[44] Maulvi Abdul Bari objected to Mahatma Gandhi wearing a Dhoti that did not cover his Knee.[45]

A study of the works of Sir Sayed Ahmad Khan, Maulana Azad, Maulvi Nazir Ahmad, Hakim Ajmal Khan and Maulana Muhammad Ali will enable us to form an idea of Indian Muslim leadership as well as study the social significance of events during that period.[46] Maulvi Nazir Ahmad was born is 1833 in a poor family of Bijnor (a district of U.P). His father Maulvi Sa'adat Ali, was his first teacher, He got his education in Bijnor and later went to Delhi at the age of 14yrs where he studied all subjects except English. He said, "My father is one of the religious man of this age, who told me quite plainly that he would rather see me die or beg in the streets then learn English".[47] In 1854 A. D. he was appointed teacher in Punjab, where he completed his education, He was transferred to Kanpur as deputy-inspector of schools, where he resigned and return to Delhi. Once on life of an Englishwoman as reward he was appointed deputy inspector of schools at Allahabad, where he learnt English, and was commissioned first to translate the income tax law and panel code in Urdu. He was made *tehsildar* (revenue officer of a sub-district). He settled at Delhi and devoted himself to writing. He was awarded the L. C. D. degree by the University of Edinburgh and the M. O. L. by the University of Punjab for the distinction he had achieved as a scholar and writer. Nazir Ahmed's conviction was that if the Indian Muslims made themselves worthy, the British government would provide them opportunities. But the Muslims were listless

44. *Ibid.*, p. 524
45. *Ibid.*
46. *Ibid.*, p. 530-31
47. *Ibid.*, p. 531

and unaware of the real conditions of their life. According to Sir Syed Maulvi Nazir Ahmed stood identified for his education policy, but disgrace on theological issues and with an advocacy of English style of living.

Hakim Ajmal Khan was born at Delhi in 1863 A. D., in an old highly respected family of physicians. His father Hakim Mahmud Khan, did all that was physically to protect and relieve his fellow citizens from Delhi. His brother, Hakim Abdul Majid Khan was anxious to save *Unani* system of medicine and established a school for teaching of *Ayurvedic* and *Unani* medicine. Hakim Ajmal Khan had studied medicine under his father and brother and had also acquired a thorough knowledge of Arabic and Persian. He was appointed in 1892 A. D. as physician of Nawab Hamid Ali Khan of Rampur. During this period he served the Aligarh College. He was also a member of *Nadwat-al Ulama.* He organized theological seminars and the *Ulama* aware made of their responsibilities. Aligarh and Nadwa, became symbols of the whole Muslim community around their political and social problems.[48] Hakim Ajmal Khan was anxious to perform all political and social services among public life with great enthusiasm. He never spoke aloud, never laughed; never seem to be in haste. He was made president of *Khilafat* session and congress in 1921.A.D.

It is impossible to give only an outline of Hakim Ajmal Khan's activities highlighting some outstanding features of his personality and ideas. He was rarest leader among Muslim with regards woman. He established a woman section in his *Unani* and *Ayurvedic* College in 1909 A. D. and in 1926 A. D. he drew the attention of '*Ulama*' towards the physical deterioration of Muslim woman because of the *pardah* system[49].

Maulana Muhammad Ali (1879-1931) was a bold and enthusiastic man,. He was born at Rampur in 1879, graduated from Aligarh in 1898 A.D & from Lincoln College, Oxford in 1902. He was a religious man with and filled deep

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48. *Ibid.*, p. 534
49. *Ibid.*, p. 535

sense of love for Muslims every where in world, especially in those regions which were invaded and annexed by the European powers. He expressed sympathy for the Turks. He was well known among the Young Turks. In his enthusiasm he regarded himself as a link, a not only between Indian Muslims and Turks but also the rest of the world. He went to England in 1920 to represent the Indian Muslim view point in regard to peace settlement with Turkey. He was the debonair gentleman; the perfectly dressed, dispensing the political wisdom to represent British audiences[50]. He impressed every one except the imperialist new persons and Mr. Lloyd George. When Maulana Mohd Ali returned to India, he devoted himself fully to the *Khilafat* movement which he carried forward with great courage.

Indian Muslims believed that there was one world of Islam, a vast brother-hood across the world. They called for contribution and sacrifice cause of *Khilafat.* Turks had abolished the sultanate and the *Khilafat*. He sent telegram to Mustafa Kemal and asking him to discuss the question of *Khilafat*.

Maulana Mohd Ali continued to carry forward the Muslim cause and Social reform movement of the 19^{th} centuries; both among Hindus and Muslims he emphasized a return to the great traditions of the respective religion.

The review of social conditions of the Muslim life in the nineteenth century shows the status of Muslim community in British India. It is clear that the Indian Muslims lived their own life. Technically, the Muslim community was guided by the *Shari`ah*, the rulers acted independently in matters of administration and the laws deduced by theologian from the *Qur'ān* and *Hādith*.

Religious Conditions:

In general every culture reflects a particular outlook in life. The feature of Muslim culture completely centred on religion. We have seen that religious

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50. *Ibid.*, p. 537

conditions and awareness of Indian Muslims expressed itself in their faith and practice. Every religion has two aspects i.e. individual and collective or personal and social. On the one hand, religion is the means to realisation of truth, the cultivation of mind and attainment of salvation for the individual. On the other hand it is the guiding principle of collective or social life. The consciousness of the social aspects of religion emerged in the human mind. Religion appeared as a concept of worship in different forms e.g. prayers and animal sacrifice.

The religious consciousness of man gradually develops to its individual aspects. The higher religious awakening appears in certain individuals.

The emphasis of individual faith at higher stage of religious awakening and the social aspects of religion were entirely over looked. All the founders of religion tried a greater or lesser degree of social life for personal salvation. Islam has laid equal stress on both. On the one hand, it enjoins the individual to believe in One God and to pray to him to cultivate his mind. On the other hand, it exhorts that social life should also be lived for achieving of higher values.[51]

Islam laid has equal emphasis on both (individual and collective or personal & social) aspects of religion. No doubt it saves the essence of religion in the personal faith and the practice of the individuals as the source of spirit of love and justice, which must permit collective life to make a good society or good state. During the last 100 years or more the tragedy of Indian Muslims, that due to political-circumstances they were forced to devote their whole attention to social aspect of religion as a result they neglected the personal aspects. Muslim leaders shouted the slogan of 'Islam in danger' for the common Muslim, and also for the middle class the landed properties for their representation in legislative bodies and government services. In the beginning of the 19th century Indian Muslims should started to develop an understanding with the British government by which religious and cultural, political and

51. S. Abid Husain, *op. cit.*, pp. 203-205.

economic rights of the Muslim community may be safeguarded. In fact Islam was faced with an internal danger, for which Muslim leaders were worried.

To be fair to the common Muslim the whole mental training made it impossible for them to do anything else. Their mind was attuned with political slogan. Many religious scholars were devoted to conveying the message of religious reforms along with it, e.g., Sir Syed, Iqbal and Abul Kalam Azad. Sir Syed had laid the greatest emphasis of Islamic teaching with modern science and reconciliation of the Muslims with Christians, or with British government of India. Iqbal had stressed the building of an effective and dynamic personality and society and Abdul Kalam Azad in his earlier life, to organize and arouse the passion for freedom. All these could be considered the preliminaries of religious reforms. Muslims were generally unenthusiastic about their religious aspects. Maulana Azad had tried his best through his *Tarjuman al-Qur'ān* to induce a true religious faith to guide the Muslims.

Muslims were broadly divided into two classes; those with modern education and with old traditional education. Many of them had had no religious education; their religious ideas were inherited from their parents and other relatives since in their child hood:

> "This style of education has no necessary relation to Islam. It is necessary that those called Muslim should have true faith in the One God and his divine Attributes."

Muslims èducated in the old style, had no doubt about retaining their traditional faith and other devotional practices. The concept of religious practice was limited to prayers and other devotional practices. The morality generally speaking was neither religious nor philosophical but only conventional.[52]The traditional religion was a valuable support in the critical period when the whole life of Muslim community was in a state of utter disorder. Of course, in these crises the *Ulama* were expected to guide the

52. *Ibid.*, pp. 205-207

Muslims not only in matters of beliefs and ritual, but also extend some practical support. The solution of problems in the light of Islamic teaching not only requires deep insight into the Islamic *Shariah* and ethics but also a critical grasp of social patterns of modern life, which was generally lacking in the *Ulama*. They were hesitant to undertake *Ijtihad* (re-interpretation of the law). The necessity of *ijtihad* had been emphasized for the last 200 years. Religious education and secular education were running parallel during the period from Shah Waliullah to Dr. Iqbal. It was almost impossible for any one person to combine all the qualifications necessary for *mujtahid*.

What was required for resolving the crises was a religious reawakening, a spiritual renaissance. Positive influence from the religious point of view had been prepared for the real religious awakening. Some great and dynamic personality had to rise within the movement of religious reforms. The *carvan* of life can not wait for great and dynamic personalities to guide.[53]Lastly, it must be pointed out that those who go for higher religious education could not succeed in religious reform and guidance unless they acquired, at the same time, higher secular education.

When the *Mughal Empire* was on decline, after the death of Aurangzaib (1707), the Indian Muslim society began to disintegrate towards the beginning of 18th century, The Muslim religious intellectualism passed for the first time into the hands of the theologians. Shah Waliullah's (1703-62) "aim was to reach the public through out the Muslim world. He wrote in Arabic as well as in Persian. He revived the study of *Hādith* already rehabilitated in India in the 16th century by 'Abdul-Haq Dehlvi; related to the. He translated the *Qur'ān* into Persian; and founded a tradition of religious scholarship and a school which was to influence religious thought in Indian Muslims - fundamentalist, traditionalist as well as modernist, for the next three centuries."[54]

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53. *Ibid.*, pp. 208-209
54. Aziz Ahmed, *An Intellectual History of Islam in India*, Edinburgh, 1969, p. 8

Shah Waliullah's fundamentalism was based on a firm rejection of polytheistic association (*shirk*). The basis of religious dogma was the *Qur'ān* and *Hādith* and other sources of beliefs and Islamic jurisprudence was subsidiary and subject to investigation.[55]Islamic Theology needed re-examination and re-assessment and had to be presented in a new style.[56]The prescription and prohibitions of religious law had three fold aims, the cultivation of self propagation to religious life and service of humanity.[57]He followed Ibn-e-Tamiyya in considering that *Ijtihad* (use of individual reasoning) was permissible at all times and could be define as an exhaustive endeavour to understand the derivation and principle of cannon Law.[58]His concept of structure of Muslim society was based on revival of the theory of universal caliphate.[59]

Broadly speaking, in the eighteenth and nineteenth centuries Waliu-llah's school in Delhi specialised in the study of exegeses and *Hādith,* and *Faranghi Mahal* at Lucknow in jurisprudence.[60]According to K. A. Nizami all the reform movements among Muslims were inspired by Shah Waliullah (1703-1762).According to Karandikar, Waliullah was the first person to cry that Islam was in danger. His proposal of the redemption of Islam included internal reforms as well as defence against hostile forces. He regarded religious doctrine as the main cause of decline of Indian society.[61]Quraishi observed:

> "Waliullah did not want the Muslims to become part of social surrounding of the sub-continent; he wanted to keep active their religion with the rest of the Muslim world so that the spirit of their inspiration and ideas might ever remain

55. Waliullah, Shah, *Tuhfat al- Muwahiden*, Delhi, 1884, pp. 6- 29, Quated by Aziz Ahmed, *An Intellectual History of Islam* p. 9
56. Walliullah, *Hujjat-Allah al-Baligha*, Karachi, 1953, p. 4, Quated by Aziz Ahmed, p. 9
57. *Ibid.*, p. 9
58. *Ibid.*, p. 9
59. *Ibid.*, p. 9
60. Abul Hasanat, *Hindustan ki Qadimi Islami Darghahen*, Azamgarh, 1936-97, Quated by Aziz Ahmed p. 9
61. Qamar Hasan, *Muslim in India*, New Delhi, 1857, p. 3

located in Islam the tradition of world community developed by it."[62]

Nizami regarded Shah Waliullah as a broadminded thinker of the 18th century. His aim was for the welfare of all sections of the society. He also referred about him that Shah Waliullah felt afraid about the possibility of the establishment of British rule and was deeply concerned about the Marathas.

In his book, *"Hujjat 'Allah al-Baligha'* Shah Waliullah identified two main causes of the decline of the Mughal Empire:

1. Back breaking taxation, and

2. Useless and unfruitful expenditure from the treasury.

Waliullah's school continued to flourish under his son Shah Abd al-Aziz, a scholar of remarkable insight. Shah Abd al-Aziz (1764-1824 A.D.) continued his father's efforts towards the restoration of Islam. He issued a fatwa declining India to be *dar-al-harb* (enemy territory). His reaction to the replacement of Hanafi Law by the Anglo Muhammadan Law under the East India Company was one of sharp condemnation.[63] A remarkable disciple of Abd-al-Aziz was Sayyid Ahmed Barelwi, whose movement is generally known as Mujahidin Movement and describe wrongly in the British Government records as Wahhabi. It was a movement directed primarily against the Sikhs and possibly secondarily against the British. This movement took a definite shape of Waliullah's fundamentalist ideas into a practical programme. One of its objectives was to eliminate all innovation in Islam borrowed from Hinduism. Its fundamentalism generally rejected the peripheral and the heterodox elements in religious beliefs. The view preached by Waliullah was outlined very rigidly and clearly, and stressed an absolute monotheism and developed into a *jama'a* religio-political organisation with a network of centres for propagation and purification of Islam; villages being the basic units.

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62. *Ibid.*, p. 4
63. *Ibid.*, p. 9

It was the first agitation in the history of Indian Islam which becomes a popular mass movement. [64]

Fara'idi Movement: This reformist movement was of religious nature which spread in Bengal in the beginning of the 19th century lead by Haji Shari 'at-ullah (1764-1840 A.D). He was hardly 18years old he went to Mecca where he stayed about 20years. He was in touch with the *Wahhabi* reforms in Mecca. By the specific influences of *Wahhabi* Movement Shari 'at-ullah launched a reform movement which was mainly supported by the lower classes of Muslims of West Bengal. The name of movement was Farai'di movement (*from* plural, *fara'iz* "Religious duties"). Peasant life in Bengal, more other parts of India was influenced by Hindu customs among the social groups and adopted their habits & manners, accordingly W. W Hunter, noted, that *Fara'idis* used to break into the houses of Hindu and Muslim Landlords with perfect impartiality and their presence was a menace for every Muslim priest with a dozen acres of land attached to his mosque.[65] The movement which was opposed by the wealthy Muslims and ignored by the urban Muslim aristocracy appeared to be communal because the Muslim peasantry and artisans were dominated by Hindu *Zamindars*. The Farai'di preached the achievement of fundamentalist society on the lines of first four orthodox caliphs, although juristically the movement was *Hanafi.* The aim of the movement was to rid the economic loss, and get relief for Muslim peasants who were exploited by Hindu landlords appointed under revenue organisation. Hindu's were favoured by the British to humiliate the Muslims. It aimed mainly at the Muslim peasants and artisans, who were exhorted to resist paying taxes and to the squat on government, land.

It was a hostile environment in which Muslims found themselves after the establishment of the British rule. The British missionaries campaigned

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64. *Ibid.*, p. 10
65. W. W. Hunter, *Indian Musalman*, Delhi, 1969, pp. 149-151.Also in Qamar Hasan *op. cit.*, Delhi 1987, p. 7

against the Islamic faith. But Dr. Pfander's "Mizanul-Haq"and William Muir's "Life of Mahomet" were written for helping of missionaries in their apostation against Islam.[66] *Shari'at Ullah's* son Mohammed Mohsin known as Dhu Dhu Miyan (1819-1862) formed almost a parallel government in some villages of Bengal. The movement was anti-Shi'i and regarded India under the British as *dar al-harb* (enemy territory). [67] After the death of Dhu Dhu miyan the sect declined, but its influence spreading Islamic teachings among the Muslims.

A similar movement in West Bengal was led by; a disciple of Sayyid Ahmed named as Titu Mir (1782-1831 A.D.) and was connected with the Mujahidin and not with Farai'di. Religiously programme of Titu Mir more thoughtful. He encouraged Muslims to treat each other as equals and distinguished themselves from non-Muslims by their dress. In 1831 A.D. he was killed by British and the movement was effectively suppressed.

Another important reformist was Maulana Karamat Ali Jaunpuri (d. 1873). He spent his life preaching in Bengal, at the time of his death will not remain any village without his disciple. He wrote extensively in Urdu with at least forty-six titles to his credit.[68]

Karamat Ali Jaunpuri, had been associated with the Mujahidin earlier and become a modernist through his writings, he wrote against the Farai'di. Several works were written in the nineteenth century against the Wahhabi's from the view point of *taqlid* of any the four juristic schools and were consequently also called *ghayr-muqallid.*

Delhi College:

In order to determine the role of religion an attempt has been made here to study the nature and characteristics of the Muslim leadership is modern India. It is necessary to know their religious conditions in the nineteenth

66. Qamar Hasan, *op. cit.*, p. 7
67. Azia Ahmed, *op. cit.*, p. 10
68. Barbara Daly Metcalf, *Islamic Revival in British India*: Deoband, 1860-1900 New Jersey, 1982, p. 70.

century. Before 1857 the Muslims of Delhi, like the Muslims of those areas which had come under British influence, had developed the political and cultural willingness for adaptation to a new life. In Delhi, Delhi College had on its rolls Muslims, both as teachers and students. Delhi College was founded in 1825 A.D. and closed after the Mutiny of 1857 A.D. This school provided a model to *Ulama* who later turned their efforts to religious education. The school was launched with a British principal, and run with the substantial *waqf* endowment of the Nawab I'tmadu'd Daulah of Awadh in 1828 A.D. It had two branches, an English branch where English language and literature and modern European sciences were taught, another was an oriental branch in which not only Arabic, Persian and Sanskrit were taught but geography, history, mathematics and science as well.[69]

The *Ulama,* who were quite often projected as standing between the Muslims and the modern way of life, were in fact, not so hostile at the beginning of the 19^{th} century. A serious study of the biographic-memoirs, diaries and the *fatwas* of that period point out that while the *Ulama* opposed only those moves which, according to their understanding could have misled the Muslims. They drew a line of demarcation between religion and irreligion. To maintain a balance between the religion and irreligion *Ulama* allowed Muslims to learn English for having social with the Christians and even over the western dress, if necessary. But this came to an abrupt and complete end with the up rising against the government.

The Mutiny divided the Muslims and the British to such an extent that for some time, people hardly talked to each other. However, the situation did not remain so for very long. A Mohammedan literary society was founded by Nawab Abdul Latif (in Calcutta which was composed of upper and upper-middle class Muslims and had also the support of *Ulama* to discuss political, social and religious questions in the way of change. *Ulama* took upon

69. *Ibid.*, pp. 72-73.

themselves to remove the misunderstanding from the Muslim mind that English wanted to destroy their religion.[70]

It was a difficult assignment because a large population in Bihar and Bengal, deep rooted influence of Wahhabis, and were hostile to the English. They always talked about jihad against English government. Since Mohammedan literary society had to combat this tendency, *Ulama* of the society stated publicly through their fatwa (*fatwa-i-Alamgiri*) that the conditions in India are not for jihad.[71]

The position in Delhi was not the same as in Calcutta; Delhi was the centre of 'rebellious' activities. The leaders who had their ranks and files of Muslim community in and around Delhi were experiencing disastrous results of the Mutiny. Muslims and the British were full of hatred and contempt for each other. In this situation it was very necessary for someone to come forward and break the mass confusion. Sir Sayyid come forward and took up the challenge.

Aligarh Movement:

Aligarh Movement was associated with the personality of Sir Syed Ahmad Khan to provide English Education and introduce European style of education in well born Muslim families. It was an attempt to protect those who had a role in governing institutions and new skills were required. Sir Syed (1817-1898 A.D.), seemed to measure a correct understanding of Islam with a degree of acceptance of British culture and participation in British institutions.

Sir Syed Ahmad Khan started his plan to infuse new life among the Muslim community in every sphere social, political and religious.

It was quite easy for him to convince the Muslims of his bonafides. The opinion of the *Ulama,* that the Christian missionaries were bent upon, with the help of British government, to destroying their religion. Because of the fear of

70. Iqbal A Ansari, *The Muslim Situation in India*, New Delhi, 1987, pp. 60-61.
71. See for example, a lecture by Maulvi Karamat Ali (Calcutta), an extract appears in W.W. Hunter, *The Indian Musalman*, App. III.

drastic change in the Muslim mode of life, *Ulama* had taken shelter in religious education for which they started establishing religious seminaries; *madrasas* financially and administratively independent of the government. The main purpose of establishing *madrasas* was to retain the Muslim legacy of religious education which was not otherwise possible in British India. The students of *madrasas* were keen in their interest up to the first quarter of 19th century, only on religious ground.

Sir Syed was the man of the future; he did not like to live in the past, therefore he wanted to see Muslims recognise the realities of life and accept them gracefully. His achievement was to start his campaign, in phases from different directions. First he tried political rapproachement between the English and the Muslims which was there between the time of Mutiny of 1857 and his trip to England (1869 A.D.). He founded a school where he happened to work as government official, and established a translation society for providing these schools as well as the Urdu reading public with books on the western arts and seminaries.[72]

Sir Syed took upon himself to advocate reconciliation between the followers of Islam and Christianity by showing the basic similarities of the two religions. For this he published a sympathetic study of the Bible,[73] and also defended in other religious writings, social interactions with the Christian.[74]

Sir Syed was impressed by the western and modern education, and wrote "Natives of India" high and low, the merchants and petty shopkeepers, educated and illiterate, when contrasted with the English in education, manners and uprightness was like a dirty animal is to an able and handsome man.[75] At the same time he started his Urdu journal *'Tahzib al-Akhlaq'* (Refinement of Morals, 1870) for spreading his ideas. Encouraged by his success, he started to preach for establishing a Muslim college, where western culture and European

72. Iqbal A Ansari, *op. cit.*, pp. 60-61
73. *Ibid*, p. 62
74. *Ibid.*
75. *Ibid.*

learning were to be spread widely along with the religious values of Islam. His reformist orientation was evident in a series of early writings. In 1841 A.D. he published one of the most interesting *"Jila'ul-Qulub bi Zikr'-al-Mahbub"* (polishing of the Hearts by memory of the beloved), a *maulud* pamphlet meant to be recited in honour of Prophet (SAW) birthday.[76] Contemporary *Ulama* were aiming the opposite way. They were interested in religion and consequently, in retaining and advancing what was left of the medieval Muslim academic achievements. They, owing to their excessive medievalism, naturally developed an anti-modern and apparently, anti British attitude. On the other hand Sir Syedd adopted modern English values straight away and whole heartedly in order to make progress. To became modern from the view point of *Ulama,* was almost to renounce Islam, whereas at Aligarh it was not against Islam. Sir Syed's writings on religious issues and their refutation by his opponents symbolized these two trends.

Historically the decline of Muslim political powers was not unique, there were many such examples in history. About the decline of Muslim rule in India in fact it was the first example in the Muslim history when Muslims accepted their subjects not only as their equals but also as their competitors. There were countless fields in which for their existence they had now to compete with Hindus, moreover for the first time in the 19th century, particularly after 1857 A.D.-there emerged a wave of polemical religious disputation between the Hindus and Muslims, each publicly ridiculing the other.

The secular leadership of the Aligarh school stood to prove the superiority of Islam and safeguarding the political and economic interests of the Muslims. A group of elite Muslims led by Sir Syed, anticipated, well before the Muslim rule had officially ended in 1857 A.D, the conditions of Muslims that was to be. Sir Syed, Nazir Ahmed (1837-1907 A.D.), Zakaullah (1832-1910 A.D.), Mohsin-ul-Mulk (1837-1907 A.D.) a few name of giants of

76. Barbra Daly Metcalf, *op. cit.*, p. 317.

Aligarh leadership. They were quite young at the time of Mutiny and were engaged in serving the East India Company (Sir Sayyid was a *munsif*, Mohsinul Mulk was a clerk in the revenue department, Hali was a translator in British established Punjab government's book depot at Lahore and Nazir Ahmed a Deputy Inspector of schools).

The pioneers of the Aligarh Movement had the chance of receiving the modern education. They were educated and trained in the medieval Muslim educational system. The Aligarh schools filled the vacancies and assumed the role of spokes man of Muslim community.[77]

Dar al Uloom Deoband:

After the Mughal the British came to power, who adopted such state policy which by and large aimed at crushing and demoralizing the Muslims in every sphere of life social, economic, political, educational as well as religious. They gave more emphasis English language and western education, their main aim being to preach Christianity. Christian missionaries played a vital role in every corner of the country for the preaching of Christian ideologies.

William Bentink, Governor General, dated 7th March 1835, clearly shows support to English language and Western education. According to the resolution:

> "The great object of the British government ought to be the promotion of European Literature and Science amongst the natives of India, and that all the funds appropriated for the purposes of education would be best employed on English alone."[78]

Apart from this resolution, British officials openly aligned themselves with apostate activities of missionaries. By the resolution and the support of

77. Iqbal A Ansari, *op. cit.*, pp. 62-64.
78. Sayed Mahmood, *A History of English Education in India (1781-1893)*, MAO College, Aligarh, 1805, p. 5.

government authorities, the missionary played an active role around the country. As Hunter says, there were about 30,000 scholars in the missionary schools.[79]

So the reverse effect of the British policies towards the Indian Muslim society, particularly in the field of education and culture emerged in the form of Deoband Movement. Maulana Qasim. Nanautvi with his friends decided to found a religious seminary in 1867 A.D. at Deoband to preserve Islamic learning, this was named Dar al-Uloom Deoband and became an outstanding centre of theological studies which was purely based on Islamic traditional learning i.e. *Qur'ān, Hādith, Tafsir, Fiqh, Usul-i-Fiqh,* Arabic Persian Grammar, Logic, and *Kalam.* According to Maulana Qasim Nanautvi, the teaching and learning of *Qur'ān* and *Hādith* were necessary for the reconstruction of the Muslim society. The main intention for the foundation of Dar al Ulum Deoband was preservation and perpetuation of Islamic belief and faith, learning and culture. On the one hand Dar al Ulum Deoband provided the religious education, so as to liberate students form polytheism, superstitions and enthused them into a community to take a leading part in the National freedom movement. Shaikh- al Hind Maulana Mahmudul Hasan, the first student of Deoband madrasah stated following words:

> "Did Maulana Nanautvi found this *madrasah* only for teaching and learning, it was founded in my presence. I think it was founded after the Mutiny of 1857 to teach and prepare the Muslims for making up the losses of 1857."[80]

The foundation stone of Dar al Ulum had been laid on 30th May, Thursday, 1866 (15 Muharram 1280). Soon after its establishment *madrasah* was closed due to financial crisis. There was no fund or source of income for the *madrasah,* it depended wholly on public contribution. The importance of

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79. W.W. Hunter, *Report of the Indian Commission*, Calcutta, 1982, pp. 10-11. Quoted by Khan, Ghazanfar Ali, p. 100
80. Syed Mahboob Rizvi, *Tarikh-e-Deoband*, vol. 1, *Idarah-e-Ihtimam, Dar ul Ulum Deoband*, 1977, p. 44

Ashraf donor is clear who gave gift to the *madarsah,* including money designated as *Zakat,* for the food of students, from the sale of skin from the Eid sacrifices, books and other gifts in both money and kind. The landed *Sherwani* family of Aligarh and traders from Madras, and a special association organized in Hyderabad to support the *madrasah.*[81]

This institution enjoyed a peerless place among the Muslim religious institutions and remained a centre of Muslim culture and religion. It combined the characteristics of different types of religious institutions which existed in Delhi, Lucknow and Khairabad during the 19th century.[82]

However, Dar al Ulum Deoband combined Kalam and Philosophy of Khairabad, and *Fiqh* the specialization of Faranghi Mahal, Lucknow with specialties of *Hādith* and *Tafsir* of Shah Waliullahi school of Delhi.[83] But it's main emphasis was on tradition of Shah Waliullah and his school of Muhaddithin. It was not only an intellectual and academic school where the doctrine and practice of *Shariah* could kept be alive, and from where Jihad for observance of *Shariah* could be carried on.[84] It represents simultaneously intellectual isolation and missionary activities.

The students of Dar al Ulum Deoband studied the fundamental sources of *Hādith*; and compilations were based on Hanafi school of Fiqh but it also accommodated the Maliki, Shafi'i and Hanbali schools for academic excellence Ulama were not devoted only to Hanafi law, but also to Sufi doctrines and disciplines as well. The leading sufis were Muhammad Qasim, Rashid Ahmad Gangohi, Mahmoodul Hasan and Maulana Ashraf Ali Thanwi widely considered the prominent Sufis of Modern India. Most of the Sufis were disciples of Haji Imdad Ullah Muhajir Makki, and there emphasis was not to be on specific order. They were generally attached to *Suhrawardi, Chisti, Sabri,*

81. Barbra Daly Metcalf, *op. cit.*, p. 249
82. *The New Encyclopaedia of Islam*, New Edition, Leiden, Brill, 2000, vol. II, p. 25.
83. *The Encyclopaedia of Islam* (new edition), Vol. II, Leiden, 1960, p. 205.
84. M. Mujeeb, *op. cit.*, p. 522.

Naqshbandi and *Qadri* order in nineteenth century.[85] These orders clearly differed with each other in their methodology but their main aim and ideal was the same, i.e. sincere devotion to *Sunnah*, love of Allah and ethical excellence.

The reform set the pattern of spreading religious teaching through publications. Prominent publications of the second half of 19th century were edition of religious classes including the *Qur'ān* at least a dozen different translations of the *Qur'ān* were published.[86] Ashiq Elahi Merathi, Maulana Ashraf Ali Thanwi and Maulana Mahmud al Hasan were the early Deobandis, who undertook the task of translations of the *Qur'ān*. *Hādith* was also published, and translated with commentaries. Most celebrated publication of Deobandi work was *Bihishti Zewar* of Maulana Ashraf Ali Thanvi, originally printed with the aim of giving whole knowledge of religion necessary for women.[87] It is a leading hand book of Islamic daily life in Muslim house hold which summarizes *Qur'ān* and *Hādith*.

In 1320 A.H. Hakim al Ummah Maulana Ashraf Ali Thanvi and Hazrat Abdur Rehman Raipuri were made the members of *Majlis - i - Shurah*.[88]

Hazrat Maulana Qasim Nanautvi was the caravan leader and the moving spirit of the educational movement. He rendered glorious and invaluable services to the Muslims of the sub-continent in education, missionary, political and social fields. His most glorious achievement was the renaissance of religious sciences and reforms of the religious life of the Muslim in India in the formation of religious school.

Tablighi Jamat:

This religious movement was established by Maulana Mohammed Ilyas (1885-1944 A.D.) in the second half of the 19th century and developed with its

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85. Khaliq Ahmad Nizami, "Chistiyya," EI^2, II, 53 provides a chart of the chain of succession in the order. Quoted by Barbara Daly Metcalf, *Islamic Revival in British India, Deoband, 1860 – 1900, op. cit.*, p. 159.
86. *Ibid.*, pp. 199-203.
87. *Ibid.*, p. 211.
88. Murtaz Hasan F. Quraishi, *History of Deoband*, Gujarat ,1981, Vol. 2, p. 161.

missionary activities not only in the sub-continent (India, Pakistan and Bangladesh) but throughout the world, i.e. Japan, Indonesia, Russia and the United States of America.

The eternal designation of the Muslim missionary organization is *Deeni dawat,* religious mission. The movement is founded on five basic principles. The fundamental objectives are, theological controversies are prohibited and political sympathies must not be interfering in the movement. Founder Maulana Mohammed Ilyas guaranteed its survival by avoiding any direct political involvement. He belonged to the scholarly lineage of Kandhalvi, he received religious education in Deoband, then he lived in seclusion at the Sufi sanctuary of Hazrat Nizamuddin, at Delhi, there he created the Tablighi *Jamat* with the object of purifying the religious practice of the Islamised peasants in the region of Mewat West Delhi. Maulana Mohammed Ilyas acquired the support of reformist school such as Deoband and Nadwat al-'Ulama' and the Merchants of Delhi. He established his movement in northern and central India (United Provinces, Punjab, Karachi and Bhopal). His son Mohammed Yusuf (1917-1965 A.D.) strong throughout the sub-continent with secondary centres in Pakistan (Raiwind near Lahore) and in East Pakistan, which become Bangladesh in 1971 (Tongi near Dhaka). He transformed it to be a world wide movement extending to non-Muslims and operating systematically in Arab states and Turkey, the western countries (Britain, the United States, Japan and Continental Europe), the Afro-Asiatic countries (Black Africa and South East Asia) and currently active in Western China and the former Soviet and Central Asia.[89]

A dedicated literature, which abstains from all theological or political controversy is produced and diffused among the faithful, it constantly preaches *fada'il* of canonical religious practices and biography of the Prophet (SAW) and his Companion. These monographs are distributed in the original Urdu and English, Hindi French and Arabic. The entire literature was collected in two volumes under the title of *Tablighi Nisab.* The text is read & read, memorized

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89. *The New Encyclopaedia of Islam*, New Edition, Leiden, Brill, 2000, vol.X, p. 38.

and discussed prestigious models of the Prophet (SAW) and his Companions. The movement also distributes publication of Deoband affiliated Theologians, such as the "*Bihishti Zewar*" of Maulana Ashraf Ali Thanvi (1863-1943)[90].

Broadly it gives support to the teachings of the Deoband school in other words a reformed *Hanafi* Sufism.

Nadvat al Ulama:

Sir Syed Ahmed Khan and Maulana Mohammed Qasim Nanautwi both tried to revive the Muslim community through education. Their aim was same but their approaches were different. Sir Syed was of the view educating his community through English language and Modern Sciences. Where as Maulana Qasim Nanautvi gave more emphasis on the preservation of Islamic teachings and its values. In such circumstances on the occasion of annual convocation of *Madarsa-i-Faid-i-Āam* at Kanpur is 1892/1310 the Ulama[91] of the day realized that there should be such an organization where both modern education and Islamic teaching was to be taught. In the same convocation a decision was taken to form an organization for two main purposes.

1. to reform the prevalent educational system as the time required, and
2. To eliminate the difference among Muslim groups on different religious issues.

The organization was named *Nadvat-ul-Ulama* and its first *Nazim* was Sayyid Mohammed Ali Mongeri.[92] He wrote letters and essays in newspapers

90. *Ibid*, p. 38
91. The Ulama who were presented in the occasion of annual convocation of Madrasa Faid-e-Aa'm are follows – Maulana Sayyid Mohammed Ali Mongeri, Mauana Shibli Nomani, Sheikh ul Hind Maulana Mahmud ul Hasan (First teacher, Dar ul-Uloom, Deoband), Maulana Ashraf Ali Thanvi (Teacher in Madarsa-e-Jamiat Dar ul Ulum, Kanpur). Maulana Lutfullah Aligarhi, Maulana Thana-Ullah Amritsari, Maulana Noor Mohammed Punjabi,Head Master of Madarsa-e-Islamia Fatehpur), Maulana Shah Suleiman Phulwari, Maulana Khalil Ahmed Saharanpuri (Mudarris Dar al Uloom Deoband) etc. See in Sayyid Mohammed al-Hasani, *Sirat Maulana Mohammed Ali Mongeri*, Lucknow 1964, p. 116; and Mohammed Ishaq Jalis Nadvi, *Tarikh-e-Nadvat ul Ulama*, Vol. I, Lucknow, 1983.
92. He was the disciple of Maulana Lutfullah and made Sai'ah at the hand of Fadl ur Rahman Ganj Muradabadi. See in Sayyid Sulaiman Nadwi, *Hayat-e-Shibli*, Dar ul-Musannafin, Azamgarh, 3rd ed., 1970, p. 305.

regarding the necessity of Nadva and highlighted its objectives.[93] He did not want any interference of the government in the affairs of the *Madrasah*.[94] He advocated that the students completed their study in Islamic *Madrasah* and they might take admission in modern school. After the wide publicity of Nadvat ul-Ulama in India as well as in foreign countries.

In the first meeting of Nadvat ul-Ulama in 1894 at Kanpur in *Madarsah-i-Faid-e-Am,* the plan of action of Nadvat ul Ulama was put before the general body meeting. Besides, these three resolutions related to it were approved:

1. "The present system of education is out dated and needs to be reformed so efforts should be made in this regard."
2. "The *madrasah* authorities will be persuaded that either the (Principal) as other representatives of *Madaris-i-Islamiyah* (Islamic seminaries) should participate in general meetings of *Nadvat ul-Ulama.*
3. For proper condition among *Madaris-i-Islamiyah* two or three *madrasas*[95] would serve as Dar-ul Uloom and all other *madrasas* affiliated to them.

The steps of Nadwat ul Ulama were welcomed and appreciated by the modern intellectuals.

Shibli Nomani took active part and prepared the syllabi for *Madaris-i Islamiyah,* but the members of Nadwah realized that without establishment of new Darul Uloom it was impossible to introduce the reformed courses of studies. So in the annual meeting of 1889 Maulana Habibur Rehman Khan Sherwani said that it was very difficult to start all classes at the same time, so primary level classes should be started at the earliest.

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93. For detail see, Ghazanfar Ali Khan, *History of Islamic Education in India and Nadvat ul-'Ulama'*, Kitab Bhavan, New Delhi, 2003, pp. 105-109.
94. Dar ul-Uloom Deoband, *Rudad-e-Salanah* 1290 AH Deoband, 1873, p. 16, Quoted by Barbarah Daly Metcalf, *Islamic revival in British India Deoband (1860-1900),* Princeton University Press, New Jersey, 1982, p. 102.
95. Three big Madrasas to which the status of Dar ul-Ulum had been given were Deoband, Faid-e-Am and Ahmadiya Madarsah of Ara. For detail see in Ghazanfar Ali Khan, *op. cit.,* pp.110-111.

To achieve the aims of Darul Uloom Nadwat-ul-Ulama, the courses were mainly divided into three stages:

(i) Primary classes (*Darjah-e-Ibtidai*). The duration of the course was three years.

(ii) Secondary level (*Darjah-e-Fadilat*), the curriculum consisted of five years of study.

(iii) Higher classes (*Darjah-e-Ala*) it was equivalent to M.A. and duration of course was two years.

After completing *Darjah-e-Fadilat* students are awarded the degree of *'Alim*. *Darjah-e-Ala* is the stage of specialization, e.g., *Hădith*, tafsir, fiqh literature, so according to the nature of their degree of *Muhaddith, Mufassir, Faqih*, or *Adib* is awarded.

Ahl - i - Hădith:

The *Ahl-i-Hădith* was one of the most visible Muslim intellectual movements of the late 19th century. It was like Deoband, a movement of people sensitive the widespread political and social change. Its leadership was well born in Delhi and the United Provinces (now Uttar Pradesh).

The fundamentalist community *Ahl-i-Hădith* developed as a reform movement under the influence of Wahhabism, the Unitarian movement of Najd and Hijaz.[96] The representatives were Siddiq Hasan Khan (d. 1890) and Nazir Husain (d. 1902) both based their thought exclusively on *Qur'ăn* and the Prophetic tradition as the source of law. They did not consider themselves bound in conformity (*Taqlid*) to any one of the four juristic schools. The *Ahl-i-Hădith* justified their focus on *Hădith* by contradicting the legitimacy of the classic work of the four major juristic schools. These commentaries and compilation of *fatwas* based on schools of jurisprudence. The standard source of legal guidance for the *sunni* community since the 19th century, and were

96. Aziz Ahmed, *op. cit.*, p. 10.

consequently also known as conformist. The view of individual reasoning (*Ijtihad*) was that every Muslim of sufficient ability can draw his own opinion from the *Qur'ān* and *Hādith*.

The *Ahl-i-Hādith* opposed the shrine of sufis, opposed the annual ceremonies, *Urs* and *Qawwalis*, particularly opposing the *Giyarhwin* of Shaikh Abdul Qadir Jilani. They also discouraged the institutional forms of Sufism, where as they encouraged certain kind of family traditions reforms, also opposed to marriage ceremonies and stood for the simple marriage and modest dowry of the Prophet's (SAW) daughter as their model as well as they encourage widow marriage,[97] the *Ahl-i-Hādith* like Deobandis were committed to cleanse their religion from all the custom and rituals which could be object of criticism. However, they were passing through the phase of controversy due to their reformist ideology. They did not consider the utility of *Ijma* of classical fiqh useful for them. In Shah Waliullah's tradition they re-asserted the doctrine of *Tawhid* and rejected all types of polytheistic associationism in all forms.[98] They regarded innovation (*bid'āh*) as borrowed and as they very antithesis of sunnah. The movement still survive sin west Pakistan and parts of India.

Barelwi's:

Among the three (*Deobandis, Ahl-i-Hādith and Barelwis*), the Barelwi *Ulama* are projected as a reaction to the Deobandis and *Ahl-i-Hādith.*

Ahmed Raza Khan (1856-1921) formed a group with his students, disciples and associates, that later came to be known as the *Ahl - i - Sunnat wa'l Jama'at*. Barelwi *Ulama* were supported by small towns and rural areas of united provinces (now - Uttar Pradesh) and Punjab. Maulana Raza Khan and his followers participating is a purposeful group. They believed, "in reading *Fatiha*, in preaching on the fortieth day after the death and on its anniversary; in celebrating eleventh day (*giyarwin*) of Shaikh Abdul Qadir Jilani and the

97. Barbara Daly Metcalf, *op. cit.*, pp. 273-274.
98. Aziz Ahmad, *op. cit.* p. 11

Urs of other saints, and celebrating *Mawlud* - the Prophet Muhammad's (SAW) birthday.[99]

His religious and social thought was characterized by hierarchical natives of respects. Particularly he emphasized prominent position of Prophet (SAW) and wrote more over sixteen books on His life and compose is Urdu, his writing and doctrine of *Nur-i-Muhammadi.*[100] He also emphasized the importance of saints, and justified many ceremonies but reforms disapproved. In his book *Hayat-i-Maut* he explained the saint after death could hear, their power of *tasarruf* and *karamat* continued after death as they had is life, and they could see with light of Good (*Nur-i-Khuda*).[101]

Ahmed Raza Khan Barelvi shared with other religious leaders and enjoyed a wide range of customary practices. He claimed even Shah Waliullah had encouraged customary practices granted the character of *amaliyyat* and *'tawiz.*[102]

Ahmed Raza Khan participated in defence of Sunni Islam against the Hinduism of Arya Samaj. He did not join the debate with the Christian missionaries. He wrote extensively against Shi'ism as well as Deobandis and *Ahl-i-Hādith.* He cited the appropriate behaviour the precedent of Maulana Nur of Farangi Mahal. In his pamphlets he condemned *'Ahmadiyyah'* and *'Wahhabis'.*

The three groups, of Ulama i.e., *Deobandis, Ahl-i-Hādith and Barelvi* thought of themselves as rivals, both intellectually and socially. Each represented a different faith within the faith emphasizing different branches of learning, adhering to different jurisprudential position and striking different balances between a primary role as mediator and as instructor in religion.

99. Barbara Daly Metcalf, *op. cit.*, p. 296
100. *Ibid*, p. 300
101. *Ibid*, p. 302
102. *Ibid*, p. 304

CHAPTER – II

MAULANA ASHRAF ALI THANVI: LIFE

Genealogical Background:

In India, before the Muslim rule, *Raja Bheem* established a *Qasbah* (Town) in District Muzaffar Nagar by the name of "Thana Bheem". When the Muslims settled there it began to be called 'Mohammaed Pur'. But this name could not become popular and it was changed to "Thana Bhawan" from 'Thana Bheem'.[1] Now Thana Bhawan is a town of District Muzaffar Nagar situated 18 km away from Muzaffar Nagar to the South West.

Maulana Ashraf Ali, originally named Abd al-Ghani by his paternal family and later on known as *Hakeem ul-Ummat,* the famous moralist, traditionalist, jurist, logist was born on 5th *Rabius Thani* 1280 A.H., Wednesday *Fajr* at time (19th September 1863 A.D.) at Thana Bhawan. His date of birth is known as *'Karam-i-Azeem'* which is nice.[2] He was named 'Ashraf Ali' by the renowned saint of the time Hafiz Ghulam Murtadha Panipati, a maternal relative of Maulana Ashraf Ali Thanvi.

Maulana Ashraf Ali Thanvi, referred by many Muslims as *Hakim al-Ummah* ('spiritual physician of the Muslim Ummah') and *Mujaddid al-Millat* ('Reformer of the Nation'), is a towering figure of Islamic revival and re-awakening of the 20th century.

Maulvi Mirza Mohd. Beg Malik, was the first man who used for him the title of *Hakim-ul-Ummat* and later it was adopted by all.[3] Maulana Ashraf Ali Thanvi became the most eminent religious personality of his time, a prolific author and the greatest Sufi of Modern India.

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1. Prof. Mohd. Abdullah, *Life and works of Maulana Ashraf Ali Thanvi,* Adam, Delhi, 1997, p. 5.
2. Khwaja Aziz al Hasan, *Ashraf us-Sawaneh,* Thana Bhawan, Muzaffar Nagar, 4th edition, 1304, p. 16.
3. *Ibid.,* p. 7.

The fore fathers of Maulana Ashraf Ali Thanvi had settled at Thana Bhawan Centruries ago. On his father side they came from Thanesar, District Karnal and were *Farooqi* by descent and by mother side they migrated from Jhanjana to Thana Bhawan and were *Alvi* by descent.[4] His father Mr. Abdul Haq was a rich man, a devout Muslim, a well respected citizen and held in esteem in Thana Bhawan. He was well educated in Persian Language; knew *Qur'an* very well, knew the holy books and was a man of high learning and intelligence and considered an authority in his vicinity. Maulana Ashraf Ali Thanvi's linage can be traced back to the second Caliph of Islam, 'Umar Ibn al-Khattab, a glimpse of whose intelligence, wisdom, piety and sincerity was certainly visible in Maulana Thanvi. His mother was also an intelligent and saintly lady. His maternal uncle Pir Imdad Ali, was a well known saintly person of his time and people held him in high esteem on account of his piety and excellence of character. "Mir Najabat Ali" His maternal grandfather besides being well versed in Persian language was one of the best writers renowned for his fine and subtle expressions that were gifted with fine wit. He was disciple of first *Khalifa* to Maulana Shah Niyaz Ahmed Barelvi and was closely associated with Hafiz Ghulam Murtada, the well known *Majdub* of his time.[5]

From among his fore-fathers, was Sultan Shahab Uddin Ali, known also as *'Farakh Shahi'*, whose descendents were well known for their outstanding piety and Sufistic caliber? Sultan Shahab Uddin Farakh Shah was first king of Kabul after the fall of *Ghaznavids* rule. He invaded India and vanquished various non-Muslim rulers. After some time he resolved to change his life to spiritual ways of life living in mountains in a calm and peaceful atmosphere. He attached himself to *Chisti Darveshes* and attained their spiritual heights in this path and illuminated those around him with light and learning. He was buried in a village which is still known by the name 'Darrah Farukh Shah' and is visited by many peoples.[6]

4. Mohd. Abdullah, *op. cit.*, p. 5.
5. Ahmed Ali, *op. cit.*, p. 1.
6. *Ibid.*, p. 2.

An Exploration of Childish Epoch:

On the death of his mother Maulana Ashraf Ali Thanvi was of 5 years old and the whole responsibility of bringing him & up fell upon the shoulders of his father. He took great pains in his teaching and trained him and his younger brother in discipline and good character. He himself admits that my father fostered us very affectionately both me and my brother so that made us forget the sadness of our mother. He treated me especially kindly. One day our aunt asked him as to why he always beat the younger but rarely the elder. He replied that it is the younger on who instigates the elder to mischief an also *Ashraaf* always learnt his lessons but he (younger brother) did not.[7] He did not allow them to take sweet from the mosque after the *Tarahwih's* end in *Ramadhan* but bought for us from the shop. He considered it immodest greedy.

Maulana Ashraf Ali Thanvi did not like to play with children; he knew how to play games but was not interested. In his games he used to copy the prayers with congregation. From young age he had great desire and interest for *Namaz.* Even whilst playing he used to intimate the *Namazis,* i.e. he gather all his friend's shoes placed than in a line put one in front and expressed his happiness that the shoes were performing *Namaz.* He had great desire to deliver sermons so much so that when he passed by a mosque and even if or it was not the time of *Namaz,* he used to enter the mosque, ascend the *mimber* and give lecture and come out. Once there was an expert Blind Hafiz Sahab who knew the *Qur'an* very well. One day Maulana Ashraf Ali Thanvi was reciting the holy *Qur'an* in the *Nafl Namaz* for him, and told him, I would deceive you in *Qur'an* in this verse, so when he reached that place in the *Qur'an* he recited Allah as if he was going to *Ruku,* thus the teacher obeyed him but he continued to recite the *Qur'an*, he laugh involuntarily and then started again the *Niyyat* for *Namaz.*

At the tender age of 12-13 he used to pray *Tahajjud* prayer and recite *Zikr-Ullah.* Frequently his aunt used to says that it is too early for you to do

7. Aziz al Hasan, *op. cit.*, pp. 18-19.

this but he was the disciple of Maulana Fateh Mohammed Sahab so he continued with it.[8] He could not sleep in a room with strong smell, e.g. if guava etc. was kept there. He could not eat food left over by some even if by a saint. He was a man of principles as admitted by his first wife. He would have been born in a king family. Maulana Shaikh Mahmud Sahab Thanvi (RA), who was Haji Imdadullah's *co-mureed* commented on watching him and said that he will replace me.[9]

An event mentioned in his biography states that in his childhood he saw a dream in which he saw that a cage with two pigeons was placed in a big house, when evening came and it became dark they asked him to lighten the cage he replied you light it yourself, for a moment they grazed their beaks and the light illuminated the whole cage. After a long period when discussed it to his maternal uncle Wajid Ali Sahab (RA) he interpreted it that the pigeons were soul and self, and grazing beaks means that you will not perform mystic exercise and struggle yourself and that *Insha-Allah* without endeavors. Allah will enlighten your soul and self.[10]

Education:

Education of Maulana Ashraf Ali Thanvi was begun with the bringing him up with religious inherent qualities and thinking. His father had been seen the talents and natural aptitudes of his son, only he then chose religious education for him to serve as the foundation for all his learning in its various aspects. He therefore considered it necessary to put his child in *Madrasah* to enable him to pick up Arabic and Persian.[11]

His academic carrier started in Meerut where he learnt elementary books of Persian through different teachers. Some chapters of the Holy *Qur'an* were memorized by 'Akhoonji' Sahab but the entire text of Holy *Qur'an* was learnt

8. *Ibid.*, pp. 21-22.
9. *Ibid.*
10. *Ibid.*, p. 23.
11. *Ibid.*, p. 25.

by heart under the guidance of Hafiz Husain Ali, who hailed from Delhi and had settled in Meerut. There after he returned to Thana Bhawan for further education of Elementary Arabic and elementary Persian from Hazrat Maulana Mohd. Fateh Sahab (RA). The higher books of Persian i.e. *Abu-al-Fazal* were taught to him by his maternal uncle Maulana Wajid Ali who was a renowned master of Persian Literature.[12] After obtaining the knowledge of Persian and some elementary Arabic he went to Deoband to complete the course of Arabic literature where he learnt a majority of books with Maulana Manfa'at Ali e.g *Panj Raqqah, Qasida-i-urfi and Sikander Nama.*[13] He had gained complete mastery and ability in Persian and be able to give discourses in prose and poetry. During student life just for amusement, when he was of 18 years and his literary life had begun at Dar al-Uloom Deoband, he wrote a *mathanvi "ZERO BAM"* which is a practical evidence of his literary taste and acquisition of the knowledge of Arabic, Persian and Urdu languages.[14]

He was good looking and had a melodious voice and recited the *Qur'an* beautifully. He learnt "*Tajweed*" (recitation of *Qur'an*) after his first *Haj* from *Qari* Mohammed Abdullah Muhajr Makki who was famous *Qari* of Arabic in Mecca.[15]After performing his first *Haj* he also had the opportunity to stay in the company of Haji Imdadullah, where spiritual attention, luminous personality, brilliant teaching and excellent methodology of training prepared Maulana Thanvi for the great reform movement he was destined to lead.

He entered Deoband in 1295 A.H. and graduated in 1301[16] (1923) at the age of 19 years, where he devoted full five years to complete *Dars-e-Nizamiyah* under the guidance of learned teachers such as Maulana Ya'qub, who was the principal of Dar al-Ulum Deoband, Maulana Qasim Nanautvi, Maulana Rasheed Ahmad Gongohi, *Shaikh ul-Hind* Maulana Mahmud ul-

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12. *Ibid.*, p. 21.
13. *Ibid.*, p. 24.
14. *Ibid.*
15. *Ibid.*, pp. 28-29.
16. *Ibid.*, vol. III p. 661.

Hasan and Maulana Manfa'at Ali. His five years at Deoband were spent under the spiritual guidance of God-fearing man, Haji Imdadullah Muhajir Makki a great Sufi of his time, who taught and trained him on the *Naqshbandiyyah* way of *Sufi* discipline.[17] He was also influenced by eminent scholars like Maulana Fateh Mahmud Thanvi, and Qari Mohd Abdul Bari Muhajir Makki.[18] Maulana Ashraf Ali Thanvi, himself later a great Sufi. His intelligence and piety both contributed to the excellence of theory and practice that was manifested in his personality. It was a great accomplishment on his part that he became a Persian and Arabic scholar and completed *Dars-e-Nizamiyah* at such an early age. His education covered sufficient fields in Islamic studies like Arabic grammar, *Etymology, Syntax, Rhetoric, Logic Philosophy, Mathematics, Astronomy, Scholastic Theology, Fiqh, Usul-e-Fiqh Tafsir and Kalam etc.*[19] The elementary books were taught to him by Hazrat Maulana Fateh Mohammed then on his return to Deoband he started *Mishk'at Sharif, Mukhtasar Ma'ani, Noor al-Anwar and Mulla Hasan.* His father had selected him for Arabic education from childhood and given him Arabic education with great enthusiasm. Once his (Maulana Ashraf Ali Thanvi's) aunt had asked his father you that he chose to give English education to the younger so he could earn his livelihood by doing something of moral excellence, but the elder was reading Arabic, so how would he earn and what would be his condition to be keep alive, how he would earn his living. Since the property would be distributed among the inheritors and what would be left for him would not suffice for his living. At this comment his father became very furious and although he reputed her very much but infuriated he replied that by Allah such persons whom you regard as well off will lie on his foot on the way and he would not even throw a glance at them.[20]

17. Ahmed Ali, *op. cit.*, p. 3.
18. Manzoor Alam (edit), *100 Great Muslim Leaders of 20th century*, New Delhi, 2005, p. 211.
19. Ahmed Ali, *op. cit.*, pp. 2-3.
20. Aziz al Hasan, *op. cit.*, p. 25.

All through his student life Maulana Ashraf Ali Thanvi kept aloof from fellow students and relatives. As he admits that after graduation as innocent as I had gone there five years back. He was a man of conspicuous peculiarity and he never wasted his time. He graduated very quickly and always remained far away from the company of evils.[21] He spent his time in reading books with his special teachers. Maulana Mohammed Yaqoob Sahab, who was the first teacher, he used to sit in his company and listen to him carefully, a thing that is becoming less and less prevalent now. One day Maulana Mohammed Yaqoob Sahab had gone somewhere and even then he took the opportunity of sitting in the company of another teacher, Maulana Sayyid Ahmed Sahab instead of wasting of his time in useless talk. During the student life, in short, Maulana Ashraf Ali Thanvi had never wasted his time worthlessly and kept himself actually busy in his essential desires, that is entirely in search of knowledge.

He felt great pleasure in reading had read many different books of some different authors. All the teachers had regarded him. Thus, as a student he was honored and distinguished among his class fellows. His teachers were aware of his abilities. Thus when Maulana Rasheed Ahmed Gangohi arrived at Deoband to take the exam of the students, and for the graduation ceremony his teacher *Shaikh-al-Hind*, Maulana Mahmud al Hasan praised him on his intelligence and presence of mind and declared that a very bright and intelligent student would be graduating. Then the examiner Maulana Rasheed Ahmed Gangohi put some difficult questions to test his brilliance, Maulana Ashraf Ali Thanvi satisfied them with their replies. Maulana Rasheed Ahmed Gangohi was amazed and pleased with his answers.[22]

Avidity of dilecting Writings (Munazarah):

Maulana Ashraf Ali Thanvi was an expert logician and an eloquent speaker and based his argumentation in discussions and conversations on logical reasoning, and rationale. The position was that if any body reached

21. *Ibid.*, pp. 25-27.
22. Aziz al Hasan, *op. cit.*, pp. 28-29.

there (Thana Bhawan) with the intention of *munazrah* (dialectic discussion), he went without delay and subdued him. He was well versed in intellectual knowledge and logic. Once he reached to an English clergyman who came to Thana Bhawan with the intention for *munazarah* (dialectic discussion) When Maulana Mahmud al-Hasan came to know this he thought that Maulana Thanvi, is inexperienced and that he may not be overawed he, himself reached there for support. He very soon made him speechless and at that moment his wife, feeling that he will be defeated sent a note to him and he immediately withdraw saying that Madam wants me. He not only withdraws from there but also left Deoband.[23] Maulana Thanvi himself said that at time the more I liked such debates now, because of its harms, I hate it that much. He had debated with the Aryans, Shi'ites, and Christians and non-conformists, in student life.[24] Maulana Sayyid Murtada Hasan Sahab commented that in the art of religious debates. Maulana Thanvi had an exceptional command. No one can oppose him. His various speeches on different occasions on the science of Traditions are published in the form of magazines and books. He was a good debater on religious matters and was ready to discuss and debate on any topic and could argue with great success with the holders of opposite views.[25]

Convocation:

In 1300 A.H. at the time of the prize distribution and convocation ceremony *(Dastar Bandi)* to be celebrated in full colour with great enthusiasm and joy by the teachers of Dar al-Uloom Deoband. Maulana Ashraf Ali Thanvi along with his fellow students went to Maulana Mohammed Yaqoob Sahab and said that we hear that we are going to be graduated and given certificates. "We do not deserve for it please cancel it as our graduation will bring a shame to the Dar al-Uloom Deoband." On hearing of this concern of Maulana Ashraf Ali Thanvi, Maulana Yaqub replied that your thinking is completely wrong! At Dar

23. Aziz al Hasan, *op. cit*, p. 29.
24. *Ibid.*, p. 29.
25. *Ibid.*, p. 166.

al-Uloom Deoband, in the presence of your teacher you do not feel anything. You consider your personality to be very meek and in significant. In fact once you graduate and go out side of this institution, you will realize your worth and importance. Maulana Rasheed Ahmed Gangohi said I take Oath by Allah that when you will anywhere no body will oppose you, and you will prevail and become dominant.[26]

After completing his education at Deoband, Maulana Thanvi settled at Kanpur and started his missionary work in *Madrasah 'Faid- e-Aam'* where he thought high level books, wrote *fatawa's* and delivering lectures[27] on various topics connected with Islam in the various sphere i.e., *Hadith, Tafsir Fiqh, Mantiq Philosophy and Tasawwuf.* His lectures *(Wa'az)* were highly intractable clarifying and he enlightened the audience with his learned discusses on religious topics.[28]

During his teaching career at Kanpur, Maulana Thanvi reported, to have seen 'Abdullah' Ibne Abbas, the cousin of Prophet (SAW) and the leading commentator on the *Qur'an*, among the companions in a dream that indicated to him that the *Qur'anic* exegesis should become his primary task.[29]

Maulana Thanvi did not have much opportunity to study under the founder of Dar al-Uloom Deoband. He himself mentioned that he would occasionally attend the lecture of Maulana Qasim Nanautvi on *Tafsir al-Jalain.*[30] Maulana Thanvi greatly benefited from Maulana Rashid Ahmed Gangohi and Maulana Mohammed Yaqoob Nanautvi. He says that, "Among my teachers I was spiritually attached to Maulana Gangohi" with the exception of Haji Imdadullah Muhajir Makki. Maulana Thanvi received much affection and spiritual training from Maulana Rasheed Ahmed Gangohi. Whenever Maulana Thanvi arrived at Deoband, Maulana Gangohi would say, "when you

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26. *Ibid.*, pp.28-29
27. His lectures were therefore, attended by many people residing at Kanpur and its vicinity.
28. Ahmed Ali, *op. cit.*, pp. 4-5.
29. http://annoor.word/press.com/biography-of-hazratthanvi
30. *A renowned exegesis of Holi Qur'an* by Jalal al-din Mohali and his famous student Jalal al-Din al Suyuti.

arrive, I become alive,"[31] Once Maulana Thanvi came to Gangoh to deliver a lecture. Maulana Gangohi sent all his visitors to attend his lecture, saying to them, what are you doing here? Go and listen to the lecture of a truthful scholar. Maulana Gangohi would also send some his students to Thana Bhawan to benefit from the ocean of knowledge and spiritually that was Maulana Ashraf Ali Thanvi. Maulana Ashraf Ali Thanvi was also deeply inspired by Maulana Yaqoob Nanautvi a devoted theologian and a divine mystic Maulana Yaqoob has stated that Maulana Thanvi was an unusual student who was provided naturally with extraordinary character.

Some Students of Maulana Ashraf Ali Thanvi:

Maulana Thanvi lived for 14 years at Kanpur imparting the knowledge of religious sciences, where he acquired a reputable position and good deal of popularity in very short time. His teaching attracted many students later he becomes the torch bearer of Islamic teaching in many Indo-Pakistan sub-continent, and his research and publications enhanced Islamic academia. He traveled to many cities, towns and villages and delivered lectures in the hope of reforming the people. After these tours the lectures and discussions would usually become available shortly in printed form of books. In the history of Islam there have been very few scholars whose lectures have been printed and widely circulated during their lifetimes. The desire to reform the masses intensified in his heart during his stay at Kanpur. The following prominent students were inspired by Maulana Thanvi and they spread the knowledge of religious education in all over the Indian Sub continent:

1. Maulvi M. Ishaq Sahab, Bardanwi (RA) who was the successor of Maulana Ashraf Ali Thanvi (RA) in Kanpur and founded the *Madrasah Aliya* at Calcutta.
2. Maulvi Ahmed Ali Sahab, (RA) who specialized is *Fiqh* and made public his knowledge in Fatehpur and Barabanki.

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31. http://annoor.word/press.com/biography-of-hazratthanvi

3. Maulvi Fazle Haq Sahab, (RA) of Allahabad his work "*Mishnat-bit-Takveer*" showed his mastery over philosophy and taught at Qannauj.

4. Maulvi Hakim Mohammed Mustafa Sahab, (RA) Bijnori was a person having great knowledge of Arabic literature and logic. He used to write down the points from Maulana Thanvi's sermons and then rewrite it like the original. He wrote an explanation of a remarkable work of Maulana Thanvi's *"Al Intibahat-ul Mufeedah"*.

5. Maulvi Sayyed Ishaq Ali Sahab Kanpuri (RA) who was Professor of Arabic at Allahabad University.

6. Maulvi Zafar Ahmed Uthmani Sahab (RA) who was nephew of Maulana Thanvi, he wrote *"Aylaasssuan"* consisting of 11 volumes on *Fiqh and Hadith.*[32]

7. Maulvi Rashid Sahab (RA) who was specialized in *Fiqh and Fatawa* and devoted himself in *Madarsa Aliya* on a wealthy salary.

8. Maulvi Sadiq al-Yaqeen Sahab Khurasani (RA) was a wealthy and devoted man. He was a nearest student of Maulana Thanvi and also was a disciple of Maulana Rasheed Ahmed Gangohi.

9. Maulvi Shah Lutf Rasool Sahab (RA) was an intelligent *durvesh* of high prophecy. He was accepted by Haji Imdadullah Muhajir Makki as his *(mureed)*.

10. Maulvi Mazhar ul Haq Sahab (RA) had a great knowledge of Persian. The people of Bengal had great regard for him.

11. Maulvi Shahid Ahmed Sahab (RA) was appointed as District Judge of Gwalior.[33]

Maulana Thanvi, along with being an orator of excellence, was also a great teacher who had his own exceptional method of teaching. Some of his thoughts on teaching may be summarized as follows:

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32. Mohd Abdullah, *op. cit.*, p. 9.
33. Rehana Zia Siddiqi, *Maulana Ashraf Ali Thanvi Ki Tafseer Beyanul Quran Ka Tahqiqi aur Tanqidi Mutala,* Delhi, 1991, pp. 23-34.

1. Teacher should himself first understand the lesson and present it to the students in an easy and intelligible manner.

2. Difficult and complicated problems should be presented in a simple way first and when the student grasps it then only the technical and difficult term be used.

3. He disliked that just to prove his ability. The teacher should deliver a lecture so long that it is more than necessary.

4. The course should be taught first and complete, argumentation easily.

5. For the student too in order that they may gain the required ability he had the following advices:

   (a) The next lesson should necessarily be read before the class.

   (b) He should not proceed further without understanding what the teacher as teaching.

   (c) Once he understands the lesson then later he should revise it accordingly.

He had a novel method of teaching and always tried to inculcate the ability of learning in the pupils by training them in that art.

He wanted students to study the lesson thoroughly themselves before learning the lesson with the help of teacher.[34]

Maulana Ashraf Ali Thanvi resigned from the *Madrasah 'Faid e-Aam'* when he was asked by his colleagues to appeal for donation for the *madrasah* at the conclusion of his public lectures since his lectures attracted a large gathering. Maulana Thanvi disliked this and joined *Madrasah Jami al-Uloom* which was specially established for him at *Jama Masjid* of Mohalla Tapkapur.[35]

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34. Najmul Hasan Thanvi, *Mohd Ashraf Ali Thanvi : Mukhtasar Sawaneh,Talimat wa-Khidmat aur Khusisiyat,* Thana Bhawan, n.d. pp. 6-7.
35. *Ibid.,* p. 5.

The Company of a Pious, God fearing *Shaikh* is necessary for every Muslim. Through the knowledge gained from books, a man can reform himself externally and through the company of a *Shaikh* his internal conditions are purified. Maulana Ashraf Ali Thanvi had great concern about focusing on his spiritual self. During student life at Dar al-Uloom Deoband, once Maulana Rasheed Ahmed Gangohi came to Deoband Maulana Thanvi asked him to accept him as his *mureed* and train him in the spiritual sciences. However, Maulana Gangohi did not accept at that time and advised him to wait.[36]

His first Haj and first meeting with Haji Imdadullah was very interesting indeed. Maulana Thanvi remained impatient. When Maulana Gangohi went for Haj in 1299 A.H., Maulana Thanvi sent a letter through Maulana Gangohi to recommend him to accept him as his *mureed.* Haji Imdadullah Muhajir Makki said, "All right, I accept you as my *mureed*" and wrote to Maulana Thanvi, "do not worry; I have taken you under my own mentorship". He was 19 years of age then, Haji Imdadullah wrote to his father asking him to bring him along when he proceeds on Hajj.[37]When Maulana Thanvi read the letter his heart became full of joy. Maulana Gangohi used to tell Maulana Thanvi "Brother", you have eaten of the ripe fruit[38] of Haji Imdadullah, whereas we ate his unripe fruits."

Maulana Thanvi visited Haji Imdadullah during his first Haj in 1301 A.H. (1884 C.E.) Haji Imdadullah told him to stay for six month, with him Maulana Thanvi could not remain in his company because his father wanted to return early Haji Sahab, told him to leave as his father's obedience comes first. On his second *Haj* in 1310 A.H. Maulana Thanvi stayed with his *Shaikh* for six month. Haji Sahab advised him to go to Thana Bhawan and leave Kanpur.[39]

He retired from teaching at Kanpur in 1315 A.H. after teaching for 14 years and devoted himself to re-establishing the *Khaqah* (spiritual centre) of his

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36. Aziz al Hasan, *op. cit.*, p.166.
37. *Ibid.*, p. 165.
38. Fruit refer to knowledge.
39. *Ibid.*, p. 169.

Shaikh in Thana Bhawan. Upon this change, Haji Imdadullah, Muhajir Makki remarked, "It is good that you came to Thana Bhawan and hope that the large number of students will be benefited, spiritually and physically by you, and told him to engage himself in revitalizing the *madarsah* and *Khanqah* in Thana Bhawan, as far as I am concerned, I am always praying for you and attentive towards you.[40]

As an exponent of Islamic *Tasawwuf* Maulana Ashraf Ali Thanvi enjoyed great reputation among the Muslim thinkers of his time and occupied a distinct position amongst them. He did not leave any field of Islamic learning untreated. No doubt, Maulana Thanvi was a master of Islamic spirituality. He is "considered the prominent Sufi of Modern India.[41] His approach to *taswawwuf* was in complete harmony with the *Qur'an and Sunnah.* Accurately summarizing the approach of the scholar associated with Dar al-Uloom Deoband, regarding Sufism, Kenneth W. Jones writes:

> "Deobandis conceived of Islam as having two points of focus *Shari 'a*[42] (the law, based on scriptures and religious Knowledge), and the *Tariqah*[43] (path derived from religious experiences). Thus they accepted Sufism with its form of discipline, and the role of *'Ulama'* in interpreting the four school of Islamic jurisprudence. The *Qur'an the hadith, qiyas* (analogical reasoning) and *Ijma* (consensus) provided the foundation of religious knowledge, and understanding them required the *Ulama* as guide. The *Deobandis*, while accepting Sufism and rejected numerous ceremonies and the authority of *Pirs* who claimed sanctity by their descent rather than by their learning. Knowledge granted authority and not inheritance. Pilgrimage to saint's tombs and the death anniversary (*urs*) also lay outside acceptable Islamic practice. Among the types of behavior seen as erroneous innovation was any social or religious practice that appeared to come from Hindu culture. The scholars of Deoband purified Islamic mysticism in the Indian subcontinent, from all un-Islamic elements and practiced a *Tasawwuf* that earlier Muslims, such as Hasan al-Basri, Junaid al-Baghdadi, and Abd al-Qadir Jilani would advocate if they were living in the 20th century. Pure,

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40. Masood Hasan Alvi, *Ma'athir-e Hakim al-Ummat,*Lahore,1986, p.52, Also http://annoor.word/press.com/biography-of-hazratthanvi
41. Barbara Daly Metcalf, *Islamic Revival in British India: Deoband, 1860-1900,* New Jersey, 1982, p. 157.
42. *Ibid.*, p. 140.
43. *Ibid.*

> unadulterated Sufism is an important part of the Islamic faith. Dar al-Uloom Deoband trained individuals to become rational scholars, as well as sound practitioners of *Tasawwuf*. In choosing "*Muftis and Shaikhs*" as the title of chapter in her well-researched monograph Islamic Reviaval in British India: Deoband, 1860-1900, Barbara Daly Metcalf emphasizes this beautiful combination."[44]

Imam Shafa'i said, "Knowledge is not what is memorized; knowledge is what benefits".[45] Maulana Ashraf Ali Thanvi's knowledge was not only benefited his companions, but it continued to benefit Muslims all over the world. His words would flow into the ears of those who attended, of his discourses which then struck their heart, scraping away their spiritual rust. Mufti Mohammed Shafi would sit in front of Maulana Thanvi as a student of traditional Islamic studies sits before his teacher. "He would closely observed Maulana Thanvi and each moves of his showed that he had left this world and whatever was in it while engaging in the study of his *Shaikh's* appearance. When Maulana Thanvi would say something remarkable, Mufti Mohammed Shafi, who seemed totally absorbed in his *Shaikh* while unconscious of everything else, would leap forward in excitement."[46]

Mufti Mohammed Taqi 'Uthmani says, Hakim al-Umma laid great stress, on prescribing proper remedies for the spiritual troubles of people. His cure did not give them medicinal syrup or to engage in same *wazifas* (formulas) but his prescription comprised of action.[47]

Preaching Islam and calling people to the way of Allah Almighty was an essential part of Maulana Thanvi's life. Maulana did not confine his activities to the four walls of *Madrasa-e-Khanqah*.[48] He moved from place to place in the country to spread the true Islam and deliver lectures for the benefit of the

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44. *Ibid.*, p. 138.
45. http://annoor.word/press.com/biography-of-hazratthanvi
46. Mufti Mohammed Taqi Uthmani, *Akabir-e-Deoband Kyathe,* Karachi: 2000, p. 80, Also http://annoor.word/press.com/biography-of-hazratthanvi
47. Mufti Mohammed Taqi Uthmani, *Irshad-e-Akabir* (sayings of the saintly elders) Multan: 1998, p. 25, Also http://annoor.word/press.com/biography-of-hazratthanvi
48. Manzoor Alam, *op. cit.*, p. 213.

people, who assembled in thousands to listen to him. Maulana Thanvi also visited to the area of Mewat in 1922 where the Muslims were at the verge of disbelief. He visited Alwar and also visited Gajner, a village in Kanpur District (U.P.), where the Aryans started to preach Hinduism among Muslims. He was also to take pledge from the people there "that they would not commit apostasy."[49] He also wrote a treatise *Al-Insidad* for the prevention of the spread of apostasy. He was highly organized and planned his lectures before tours. Thousands of people attended his lectures or sermons which usually lasted two or three hours and some up to five hours. During the course of his sermons he frequently quoted appropriate verses from Arabic, Persian and Urdu poetry. He spoke with extra ordinary clarity, the only purpose of his sermons being to make good out of ordinary Muslims. He struggled to transform Muslims into an excellent human being *(Insaan)* which he thought was better and different than being a *wali.*

Every true Islamic reformer roots out the irreligious practices, people perform in the name of religion. Through his speeches and writings Maulana Thanvi battled against all evil innovations in religion and presented Islam in light of *Qur'an* and *Hadith.* He was deeply concerned about ignorance of Muslims who performed unnecessary acts perceiving them to be righteous acts of religion. Hence, he wrote many books that dealt with this subject. His book *Hifz-al-Iman* clearly explains the evils, such as grave worshipping, other than Allah, believing in the Omnipresence of the Prophet Mohammed (SAW) and pious people and so on. Another book entitled *Aghlat al-'awam* is an earnest effort to root out all un-Islamic rituals prevalent among the peoples and condemned innovation in belief, worship and transactions. Maulana Thanvi balance approach places all religious injections in their proper place with out excess *(Ifrat)* or short coming *(tafrit).*

49. http://annoor.word/press.com/biography-of-hazratthanvi

Political View:

Maulana Thanvi was not a politician nor did he have interest in active politics. Even he tried to judge the politicians in their religious perspective and guide them accordingly. However, he was well aware of the politics in the country. At that time the struggle for the independence was at its peak. The *Ulama* of Deoband organized a committee named *Jamiat al-Ulama* but Maulana Thanvi opposed it but supported another camp of *Ulama* named *Jamat ul-Ulama-i-Islam,* which was founded by Maulana Shabbir Ahmad Uthmani.[50] Prior to the adaptation of historic Lahore Resolution of March 1940, many noted *Ulama*[51] advanced the idea of a separate Muslim homeland to protect the distinct, social, cultural and religious entity of the Indian Muslims. Maulana Thanvi was also among those *Ulama* who wanted Muslims to separate themselves from *Jamiat ul-Ulama* and congress and put the demand for creation of separate Muslim state in which Muslims could wield power and propagate their faith and culture independently. As far as the political views are concerned, Maulana Thanvi was a strongly supporter of Muslim league and intended that Muslims should have their independent separate state where Muslims may be able to exercise their right of self determination and follow the Islamic practices and teachings in true spirit in free atmosphere without any interruption and interference from outside agency.[52]Maulana's view was that separate state for the Muslims was necessary for the preservation of Muslim culture and society, economy and commerce, craft and industry. He believed that the Pakistan be created for the establishment of an Islamic system essential for the governance and implementation of the *Qur'anic* code.[53]

The idea of an independent state for Muslims took shape initially in the mind of Dr. Iqbal first. Motivated by the same ideal spirit, Maulana Thanvi

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50. Manzoor Alam, *op. cit.*, p. 213.
51. Sayyid A.S. Pirzada, *The Demand for Pakistan and the Ulama and Mashikh,* Hamdard Islamicus, (Ed.) Hakim Muhammed Said, Vol. XVIII, No. 4, October-December, 1975, pp. 83-84.
52. Ahmed Ali, *op. cit.*, p. 7.
53. Manzoor Alam, *op. cit.*, p. 213.

considered religiosity, as primary and therefore. Whenever, Maulana Thanvi found anything against the Shariah in Mohd. Ali Jinnah's speeches or actions he deputed some persons to meet Quaid'-i-Azam Mohammad Ali Jinnah. Among them, the most prolific personalities were, Maulana Zafar Ahmad Uthmani, Maulana Mufti Mohammed Shafi and Hazrat Maulana Shabbir Ali to make him of the tenets of Islam so that Pakistan comes into being as an Islamic state, to stick sincerely and seriously in accordance in the Islamic injunctions, with the doctrine of *Shariah*.

Mohd Ali Jinnah held Maulana Thanvi in high esteem and listened to his views and messages attentively. But he did not pay much need to Maulana's advice for Islamizing Muslim league.[54] He wanted to liberate Muslim league from western influence. Actually Jinnah followed his instructions in practice and the result was that an Ideal Muslim came into being as an Islamic state. Thus the dream of Dr. Iqbal was realized.[55] Maulana Thanvi thought Pakistan was sure to emerge as an Islamic state on the map of world and Jinnah would be credited for it.

The Khanqah of Maulana Thanvi located in Thana Bhawan, District Muzaffar Nagar, which has a mosque, a library, a guest house etc? In the beginning the following three deputies of Hazrat Mianji Noor Mohammed Sahab (RA) lived in *Khanqah*:

1. Hazrat Haji Mohammed Imdad Ullah (RA),
2. Hazrat Haji Mohammed Dahmim Sahib mertya (RA) and
3. Hazrat Maulana Shaikh Mohammed Sahib (RA).

During the *Ghadr* (mutiny) Haji Imdadullah migrated to Mecca, Haji Dahmim was martyred and Maulana Shaikh Mohammed died. *Khanqah* lay vacant for sometime. Hazrat Maulana Thanvi later settled and remained there

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54. *Ibid.*.
55. Ahmed Ali, *op. cit.*, pp. 2-8.

till the age of 60 years.[56] During this time Maulana Thanvi wrote nearly 800 to 1000 books on Islam which are still being reputed and read by many. The Large number of people came there to follow spiritual path and to reform them selves in accordance with the will of Allah so that they could become true human beings.

In the system evolved by Maulana Thaanvi *"Salik"* express the hidden dirty trick of their self and *satan* before the *Shaikh* who gives the cure or remedy according to the need of the person so as to purify them the vices and to bring them on to virtues. They suggest struggle, *"Muraqabah"*, for some while for others and still for others both. This remedy helps in purifying their salves and seek the pleasure if Allah.[57]

Gradually such people came their, had who lost the way of *Shariah* and *Sunnah,* who could not distinguish right from wrong and obligatory from preferred. Maulana Thanvi used to explain the true nature of religion and clarify the principles and auxiliaries of Islam as it was required. There were Thousands of people who misunderstood the religion and many robbers were against the Way. Some *non-Sunnah* recitals which were all in *Khanqah* for centuries, i.e. worshipping *Shaikh's*, tombs, *chilla, muraqabah,* dreams, miracles were stopped completely. There was mixture of religion and non-religion which were ranked as obligatory and considered as highest achievement. Selfish situation was regarded as spiritual situation. All those customs of *Khanqah* which were against the *Sunnah* were stopped by Maulana Thanvi. The customs, miracles materialism, and spiritualism and its progress were corrected according to the *Shariah* and *Tariqah.* He stopped the innovation in *Shariah* as well as *Tariqah* and revived the four orthodox *silsila Chistiyyah, Naqshbandiyah, Suharvardiyah* and *Qadriyah* and explained the true *Tariqah* in *Shariah* and *Sunnah.*

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56. Mohd Abdullah, *op. cit.*, p. 13.
57. *Ibid.*, p. 34.

Embodiment of Humility and Simplicity:

Way of life, Habits, dealings, moral and every step of Maulana Thanvi was on the straight path of *Sunnah.* All his life he followed *"Laqad Kana fi Rasoolillah Uswatun Hasana"* the Prophet (SAW). Some examples are taken from *Ashraf As- Sawaneh*, these have a loving touch of life of Maulana Thanvi.

Regarding the *Sunnah* of the Holy Prophet (SAW), Maulana Thanvi once said, "I thought how much we talk about following the *Sunnah* and how much we actually follow. I examined myself for three days how we followed as a matter of Habit. After this examination he gave a lecture '*Al-Ghalibo lit-talib"* which describes the deeds and teaching of Holy Prophet (SAW) and pointed out in chapter eight of his book *Hayat-ul-Muslemeen*" or Islamic Renaissance. It is good deeds, prosperity for the world and there after Allah has declared in *Qur'an* love who follow the Prophet (SAW) and his *Sunnah.*

He was simple, sensitive, and did like anything abnormal neither for himself nor for others.

He used to write any important thing that came to his mind. He said that he wanted to keep himself available for *Zikrullah* when opportunity arises and did not keep any one waiting for long nor wanted any one to keep him in suspense. When he started something he did not feel happy only when he finished it and he wrote books all nights long.

From childhood he remained neat and clean and did everything at its assigned time and properly. He kept in mind not to annoy anyone and not to displease any one. He used to examine his own actions and deeds from the very beginning.

Small children pleased him very much. He used to joke with them.

He accepted gifts, but not expensive ones and did not accept from strangers on first meeting.

He used to himself go to the person concerned in case of special need, so that he does not to discontinue whatever he was engaged with.

He was particularly not to take money in left hand and shoes in the right hand.

He never interfered in other's jobs but if they themselves wanted to ask him.

Usually he did not borrow something from others and if ever he did so, he returned it immediately.

He used to pay, salary to servants with respect by putting it in front of them and not by throwing it to them.

He was used to doing most of his work himself and did not depend on servants or family members and did not take to wait for anyone. He liked his own freedom and theirs too.

The roots of all good dealings, good way of life, and comfort and happiness are that you are not a source of trouble to any body. This he believed is the outcome of all *Tasawwuf* and *Sulook.*

He writes an object *"Adab al-Ma'ashirat"* which consists of little things which make up a happy life.

He would accept, if a known person invited him on meals.

He would advise against going to extreme in accepting *"Tabarrukat"*.
He would ignore minor mistakes of his friends.

He said, "Do everything with discipline. It is helpful to you and to others too."

He stood for visiting the people on the occasion of death or marriage but was against attending the ceremonies of marriage or death. At the time of someone's death he used to give lecture, on the patience and forbearance of the occasion and at the time of marriage gave lecture on blessing of *Nikah* and

against ceremonies on the occasion. At the time of visiting sick people he read the *Qur'an* and blows on them and prays also for health.[58]

According to Mufti Mohammed Taqi 'Uthmani' Hakim al-Ummat Maulana Ashraf Ali Thanvi used to say, "I do not consider myself superior to any Muslim at the present time and possibly not superior to any non-Muslim in with respect to future." He says that, I am inferior to every Muslim, and inferior to every non-Muslim, if a non-Muslim accepts Islam then he must be a better Muslim than me.[59]

He said that he never desired to see even his enemies in calamity. He treated each one according to his status, even books he kept *Hadith* books above then *Fiqh,* then *Tasawwuf* and then the other books. Similarly first Arabic, then Persian then Urdu. He himself said that he did not put any book on top of Arabic book.[60] Maulana Thanvi was rectifying himself then correcting others, as he himself refers: "whenever I find the need of referring myself, I speak on that specific shortcoming of mind."

Maulana Thanvi was man who believed in punctuality and regularity; he did his work at the right time, which is fundamentally important for success of life. If a man discipline's one's affairs and regulates them with time, thus would be helpful in his own life. Maulana Thanvi's whole life was given up to useful and fruitful works, he never gossiped and did not interfere with other jobs. He guided Muslims in accordance with the *Shariah* of the Prophet (SAW) and provided a clear and complete guideline for all aspects of life.

Maulana Ashraf Ali Thanvi trained many disciples who spread his teaching all over the South Asia. It is true he is a man of endeavor who persuades true teaching of Islam to Muslims in mass.

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58. *Ibid.,* p. 24.
59 Taqi Uthmani, *op. cit.,* p.25, Also http://annoor.word/press.com/biography-of-hazratthanvi
60. Mohd Abdullah, *op .cit.* p. 27.

Death:

Five years before his death, he was suffering from stomach and liver disease which developed sometime constipation and sometime diarrhea and his appetite was gone which could not be cured in spite of continuing long treatment. On Monday 19th July 1943 A.D., after *Maghrib* he asked his younger wife, I have given you your monthly allowance, she replied yes. Then he said I am going today, she asked where? He said, you don't know, and then he was senseless for more than one hour and then he breathed his last. People saw from his right hand middle finger a light coming and disappearing with his breath. He wrote *Sharia* and *Tariqah* with this finger.[61]

Maulana Thanvi passed away in his home town of Thana Bhawan, in the night between 16th and 17th Rajab 1362 A.H. or night of July 19 and 20th 1943 A.D. His funeral prayer was led by the great scholar of Hazrat Maulana Zafar Ahmad Uthmani (his nephew)[62] and was buried in the *Isha-q-Bezan* graveyard.

On his illness and death Maulana Sayyid Sulaiman Nadvi composed in his writing that "lamp of past society (approaching its end) which was steady, has been extinguished by a wave of wind.[63]

61. *Ibid.*, p. 12.
62. http://annoor.word/press.com/biography-of-hazratthanvi
63. Najm al Hasan Thanvi, *op. cit.*, p. 25.

CHAPTER – III

MAULANA ASHRAF ALI THANVI: WORKS

On the basis of his works on Islamic subjects and by his excellent contribution and achievements, Maulana Ashraf Ali Thanvi won the title of "*Hakim al-Ummat*". He is also considered to be a *Mujtahid* and *Mujaddid* as he realized the increasing sickness in spirituality among the Muslim community which he diagnosed by and tried to set right by offering easily available remedy for the Muslims of the time. He spent all his life towards the prosperity and reform of the community. Allah helped him and in all corners of the country Muslim awakening was felt.

Maulana Ashraf Ali Thanvi the renovator was an exponent of Islamic moral philosophy and *Tasawwuf.* He spent his entire life in reforming the Muslim *Ummah.* He was a spiritual leader of the highest rank among the Muslim thinkers of his time and occupied a unique and distinct position among them. There remained no religious field or works for human benefit in which he has not guided the Muslims through his publications and writing and speeches. He himself said that all the essential works have been done for centuries and the way has been paved.

It is a widely accepted fact that through the *Malfoozat* and sermons of Maulana Ashraf Ali Thanvi the forthcoming generation (*Ummah*) will be benefited in future as his contemporaries and their followers. He did not leave any field of Islamic learning and the different aspects of the Islamic thought which he has not examined and explained, and totally devoted himself to religious instructions and spiritual guidance and to the writing of the books of Islamic literature in Urdu Persian and Arabic. He was a prolific writer and has many compositions and publications to his credit which covers almost the entire Islamic culture and civilization, with special attention to the economic,

political, moral, and spiritual aspects each assigned its proper place, value and weight in accordance with the guidance of the *Qur'an* and *Sunnah* of Prophet Mohammed (SAW).

His literary contribution in the field of Islamic thought in various branches is extensive, and may be in the "range from 800 to 1000. It comprises of sermons,[1] discussions, discourses, treatise and books of high standard and excellence." 'These works are not meant for one particular strata of Muslims society. Every one, i.e. *Ulema, Fuzala*, followers of the *Shariat*, people of *Tariqah*, mobs or females, highly educated people or simply Urdu-knowing persons can benefit from them and reform themselves."[2]

Most of his books are in Urdu, then Arabic then Persia. All of them important and useful in their various aspects and they contribute to give essential religious knowledge. The standard of some books is so high that they must be studied under the guidance of a teacher lesson by lesson. Some should be read in the beginning.[3]

His works on *Taswwuf, Fiqh, Hadith, Tafsir Mantiq*, etc. are of outstanding nature. He reestablished the Islamic faith particularly through *Tasawwuf.* His *Tasawwuf* was fully based on the *Qur'an* and *Hadith* and on the pattern of the Hanafi School of Islamic *Fiqh*. Consequently he is regarded as the greatest *Mujaddid* of *Tasawwuf.*

His outstanding book on *Tasawwuf* is *Al - Takashshuf un - Muhimat - Tasawwuf,*[4] which as the title suggests, is an exposition of the important complications and criticisms of *Sufistic* path which suggests that the way farer has to adopt various practices of training for his spiritual development, to reach the object of his pursuit. This book consists on five parts and deals separately

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1. His sermons were highly instructive and illuminating and he enlightened the audience with his learned discourses on religious topics.
2. Ahmed Ali Khawaja, *Maulana Ashraf Ali Thanvi: His views on Moral Philosophy and Tasawwuf*, Delhi, 1999, p. VII.
3. Mohd. Abdullah, *The life and Teachings of Maulana Ashraf Ali Thanvi*, Delhi, 1977, p. 54.
4. Ahmed Ali, *Op. cit.*, p. 5.

and independently with the significance of *'Tariqah'*. *Shariat* and *Tariqat* are inter-related and inter connected, and not contradictory to one another, but are complementary.

Another well known work on *Tasawwuf* entitled *Tarbiyat-al-Salik wa-Tanjih al-Halik.*[5] This voluminous work consists of 1272 pages, suggesting to the way-farers the different courses that had been adopted by Maulana Thanvi from destruction and embarrassment. This book contains the advices for the seekers of Islamic teaching against all fears, and doubts to which he introduced and which he may face in the path of spiritual progress.

Maulana Thanvi deals with different phases of *Tasawwuf*, its criticism and compilation analyzing their essentials and assigning to each stage and state its particular position. He gives a comprehensive view of *Tasawwuf*, in other words he calls meaning full jurisprudence consisting integral part of *Shariah*. According to Maulana Thanvi *Tasawwuf* is a nature of Islamic *Shariah* which is body without soul and does not elevate a mass to higher level.

Islamic *Tasawwuf* is a vast subject if one were to go into its details. Besides the two above books Maulana Thanvi's other writings on *Tasawwuf* includes different information, classified as investigations, prescriptive. Explanatory, Expository, Interpretive and Defensive:

(a) Investigative:

(i) *Haqiqat al - Tariqah,*
(ii) *Masa'il al - Suluk,*
(iii) *Tayid al - Haqiqah,*
(iv) *Al - Nukat al - Daqiqah,*
(v) *Al - Futuh Fima Yata' allaqu bi'l - Ruh,*
(vi) *Tahqiq - i - Karamat,*
(vii) *Al - Ta'arruf fi Tahqiq al - Tasarruf* and
(viii) *Hall al - Ishkal.*

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5. *Ibid.*, p. 5.

(b) Prescriptive:

(i) *Qasd al - Sabil,*

(ii) *Mabadi - i - Tasarruf,*

(iii) *Tarbiyat al - Salik* and

(iv) *Niam al Manadi fi Tashih al - Mabadil.*

(c) Stimulative:

(i) *Nuzhat al - Basatin,*

(ii) *Amathil al - Aqwal,*

(iii) *Lami' 'Alamat al - Auliya'* and

(iv) *Shadharat al - Hikmah.*

(d) Explanatory:

(i) *Kalid - i - Mathnwai,*

(ii) *Irfan - i - Hafiz and*

(iii) *Khusus al - Kilam.*

(e) Expository:

(i) *Zuhur al - Adam,*

(ii) *Al - Qata'if min al - Lala'if,*

(iii) *Anwar al - Wujud fi Atwar al Shuhud,*

(iv) *Al - Tajalli al - Azim fi Ahsan Taqwim,*

(v) *Mulakhkhas al - Anwar wal - Tajalli,*

(vi) *Al - Basa'ir fi'l - Dawa'ir and*

(vii) *Haqiqat - i - Sama.*

(f) Interpretative:

(i) *Al - Hall al - Aqwam,*

(ii) *Masail al - Mathnawi,*

(iii) *Ahsan al - Tafhin and*

(iv) *Al - Qaul al - Sahih.*

(g) Defensive:

(i) *Al - Sunnat al - Jaliyyah,*

(ii) *Al - Tanbih al Tarbi fi Tanzih Ibn Arabi,*

(iii) *Tamyiz al Ishaq min al - Fisq,*

(iv) *Iqamat al - Tammah,*

(v) *Kalimat al - Qaum*

(vi) *Taswid al - Sath fi Tasfiyat Bu'd al - Shath and*

(vii) *I'dad al - Jannah.*

Maulana Thanvi seeks to trace the origin of Sufi thought. He removes false opinion, criticizing the school of thought, either philosophical or religious and defending the approved Sufi personalities. He makes a serious effort to restate the Sufi concept in an idiom intelligible to the qualified audience an expression acceptable to the orthodox authorities.[6]

Maulana Thanvi exactly speaks for three groups: aspirants, critics and intelligent are neutrals. Besides, practical guidance, aspirants require a clear understanding of the essentials and no non-essentials of Sufism, a broad idea of its relevant and irrelevant issues as well as suitable information about the change and false ideas that had crept into it. The critics required satisfactory answers about the origin of *Sufism* and *Sufistic* view and attitudes traceable in *Qur'an* and practices which were spread in the garb of Sufism and solutions to the problematic passages of the Sufi text, the intelligent neutrals required a simple, fair and sound exposition of Sufism with most of its doctrines complications solved and controversies resolved.

Maulana Thanvi's views on definition of Sufism, its legal status, its essential and inessential components, *Shariah* and *Haqiqah*, order of the way-faring, love, saintly and Prophetic ways, saintship, legal aspects of *bay'ah* etc.

Maulana Thanvi said that by observation of piety (*taqwa*), permanent remembrance (*dhikr*) and meditation (*muraqabah*), will bear fruits not only in

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6. Shahid Ali Abbasi, *Rethinking in Islam: Maulana Ashraf Ali Thanvi on Way and Way-faring*, Hamdard Islamicus, vol. XXXI, No - 1, Hamdard Foundation, Pakistan, January - March,1008, p.7, also see in journal of the Institute of Islmic Studies, No - 36 Sayyid Ahsan (ed.), A.M.U Aligarh, 2007, p.1.

this world but, if God so wills,[7] even in this world by opening the door of mystic illumination, both cosmic (*Kashaf-i-Kauni*) and divine (*Kasaf-i-Illahi*), over the aspirant's hearts.

Maulana Thanvi's efforts in this regard were unimaginable. He devoted himself to bring to light all works with comprehensive problems of *Tasawwuf.* Islamic *Tasawwuf* is such a vast subject that if we go into its details, volumes will be needed to deal with its different schools of thought and their implications Maulana Thanvi, confined himself to the main points and discussed them briefly.

Beside these his works including Speeches, Sermons, Discourses of Islamic teachings and moral philosophy, knowledge of *Qur'an*, science of Tradition, *Fiqh*, *Logic*, *Kalam*, *Politics* and *Tibb* extended to about one thousand. His countless literary works are fruitful and un-usually remarkable, profitable and a great literary medium for the Muslims of the sub-continent (India, Pakistan) convincing them rationally in matters relating to Islamic jurisprudence and its teachings:

BIHISHTI ZEWAR:

Maulana Thanvi wrote many books in simple language for children and ladies. The most illustrious book is *'Bihishti Zewar'* in which Maulana Thanvi summarized the teaching of *Qur'an* and *Hadith*. This is the best textbook and reference book on Islam and Islamic law, totally based on *Hanafi School* of jurisprudence. This is most widely read book after the *Qur'an* in Urdu, Gujrati, Bengali, Hindi and English language (Heavenly Ornaments). It serves all the needs of Muslims and their children and is a must for all new converts. This can be easily understood and has been translated in many European languages.

Bihishti Zewar is the only book with fully covers the entire *Shariah* and essentials of Islam *in all its five branches (i)* Beliefs (*Aqaid*), *(ii)* Worship and prayers (*Ibadah*), (iii) Translations and Business (*Ma'amilah*), (iv) Way of life

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7. *Ibid..*, p. 2.

and Habits (*Mua'ashirah*) and (v) Manners and Morals (*Tasawwuf, Akhlaqs* and *Tariqah* according to *Shariah* and *Sunnah*).

Bihishti Zewar which has become a hand book for leading an Ideal Islamic life in Muslim household as well as useful advices, craft prayers *"taweez"*[8] for many diseases, etc. There is nothing of use in the daily life of the Muslims which has not been described and expanded in it. This is like a complete Encyclopedia[9] of Islam. There is no other book like *Bihishti Zewar*, it deals with the requirement of ladies in Urdu in a very nice way. It must be read by all Muslims, adults, as well as children, old as well as new converts and must also be taught in all Islamic *Madrasahs*, as well as tutored privately for men and women, boys and girls etc. If one has studied the *Bihishti Zewar* properly and completely, then he may be considered as a little *Maulvi* or Scholar of Islam and Islamic law.

Bihishti Zewar almost always available in every Home, Library, School and Literary Center. This is also an ideal gift for wedding and other Islamic festivals. Many reprints of the book are continuing till today.

Besides this, there are other smaller books in Urdu especially written for getting the necessary knowledge of *Shariah* and *Tariqah* by reading them every body can reform his or her life.

BAYAN - AL - QURAN:

This is a translation and commentary that is lavish, easy simple, accurate, free from errors, using correct language, explanatory words given in parenthesis, are some of its unique features and is considered great service to Islam not only for the *Ulama* but also for ordinary man.

While discussing about the *Tafsir Bayanul Quran*, Maulana Thanvi had once said that the entire text of it that he wrote was guided by the wisdom of Allah Almighty. He further started that this commentary was composed of

8. Mohd Abdullah, *op. cit.*, p. 54.
9. Manzoor Alam (ed.), 100 Great Muslim Leaders of 20th century, New Delhi, 2005, p. 214.

whatever was inspired by the grace of Allah Almighty. The importance of *Bayanul Quran* can be realized by only those who have read some 20 other commentaries,[10] at difficult places where different opinions existed, the issue has been solved or explained by adding a few words in parenthesis. This is a blessing of Allah.

This commentary in 12 volumes took more or less 2½ years to complete, which had some glowing features,[11] simple, accurate, lexically under *"Faidah"* the correct interpretation in arguments with the earlier ones, doubts removed, *Fiqh* and grammar is also discussed and reason for prefence given to any view is explained. It has been written in the middle of 13th century and largely depends upon *Roohul Ma-ani* of Aloosi Baghdadi Hanafi, which summarized the earlier commentaries and their researches as well as Sufi interpretation and points of *Tasawwuf.* This was written for *Ulama* but intelligible to the common man too.

He also corrected the errors of some translations written by others.

(a) ***"Turjumane Dehlvia".*** A very famous work of *Islah,* in this Maulana Thanvi wrote an alternate for the errors in translation works[12] of Shah Abdul Qadir Sahib (RA) and Shah Rafiuddin (RA) later on Sir Sayyid Ahmad Khan and Deputy Nazir Ahmed published translations, giving a very wrong impression and creating controversies regarding earlier commentaries.

(b) ***"Islahe Turjumae Hairat".*** It is supposed to be written by Mirza Hairat but was probably done somebody else. Since Mirza Hairat knew no Arabic. First he (Mirza Hairat) examined himself and later it was corrected by Hazrat Maulana Thanvi.[13]

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10. Mohd. Abdullah, *op. cit.,* p. 55.
11. *Ibid..,* p. 61.
12. *Ibid.,* p. 62.
13. *Ibid.*

(c) ***"Al-Taqsir fit Tafseer".*** Some people wrote margin of the *Qur'an* according to their own political ideas but they were corrected by Maulana Thanvi and make up this book.[14]

(d) ***"Al-Hadi lil Hairan fi wadi Tafsilil Bayan".*** In this translation Hazrat Maulana Thanvi did the correction of a voluminous work *'Tafsil al-Bayan fi Maqasid al-Quran,'* done by a person who belonged from Lahore, who asked Maulana Thanvi to correct his work.[15]

(e) ***"Taqrir bad al-Banat fi Tafsir-e-bad al-Ayat".*** It was a note on commentary written by certain ladies of Maulana Thanvi's family, those were read translation of *Quran* from Hazrat Maulana Thanvi and that was never published.[16]

(f) ***"Rafil Nabee Nafil Ma".*** In reply a question Hazrat Maulana Thanvi explains satisfactorily the commentary of the *Aayat* (verses) of *Qur'an*, describing the advantages of Heaven.[17]

(g) ***"Ahsanul Athah".*** This was written on the verses of *Surah Baqarah.*[18]

(h) ***"A'amal-i-Qurani".*** It gives an account of medical properties of certain *aayat* (verses) which have been tried by saints over the ages and which have been proved fruitful.[19]

(i) ***"Khawas-i-Furqani"*** also ***"Aathar-i-Tibbiya".*** It is to stop illegal *Taweez Gandey* and close to the *Qur'an* and *Hadith.*[20]

SCIENCE OF QUR'AN: Discussions on science of the *Qur'an* are also found in his other publications, Sermons and *Malfoozat* etc. Some of these are discussed below:

(i) ***"Sabaqul Ghayat fi Nasqsil Ayast".*** It is based an Imam Razi's *Tafsir – e-Kabir*, and is comprised of 156 pages and took 2½ month to write. It

14. *Ibid.*
15. *Ibid.*
16. *Ibid.*
17. *Ibid.*
18. *Ibid.*
19. *Ibid*
20. *Ibid..*

deals the connection between chapters and verses of *Qur'an* from the beginning to the end of the *Qur'an.*[21]

(ii) ***"Ashraf ul Bayan Uma Fi Uloomil Hadith Wal Quran"***. It is based upon several sermons by a devotee. It is a short and useful work and could have been in several volumes if detail were given.[22]

(iii) ***"Dalayil al-Quran ala Masailin Nu'man"***. Hazrat Maulana Thanvi had special regard for the *Fiqh* of Imam Azam Abu Hanifa. He appointed Mufti Mohd Shafi to compile it. After the death of Maulana Thanvi, Mufti Mohd. Shafi completed it in 4 volumes.[23]

(iv) ***"Nashr al Teeb fi zikr al-Habib"***. A brief and complete book on the life and *Sunnah* of Prophet Mohammed (SAW), as Maulana Thanvi said that there will prevail peace and blessing wherever this book is read.[24]

(v)***"Tasweeril Muqattar"***. It has been simplified in Arabic and briefly discussed in *Tasweeril Muqatta.*[25]

(vi) ***"Masailus Sulook"***. This book contains the commentary of certain *Aayat* of the *Qur'an* through which dedication have been made for the guidance of the Sufis.[26]

(vii) ***"Taleem al Deen"***. Itself a complete study for men of any level which includes beliefs, worship, dealings, way of life moral and *Tasawwuf* from *Qur'an* and *Hadith.*

Besides these voluminous books there are some smaller books in Urdu specially written for getting the necessary knowledge of *Tariqah* by standing these books and body can reform his thinking and knowledge which are most useful.

(i) Anfas -i- Isan,

(ii) Kamalat - e - Ashrafia,

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21. *Ibid.,* p. 63.
22. *Ibid.*
23. *Ibid.*
24. *Ibid.*
25. *Ibid.*
26. *Ibid.*

(iii) *Al - Rafiq* and

(iv) *Ashraful Masail* etc.

Once he asked Allama Sayyid Sulaiman Nadwi to published extracts from his work named *Bawadirun Nawadir.*[27] This useful and authentic work was published by Sayyid Nadvi, who had 2½ years company of Hazrat Maulana Thanvi.

Another Disciple of Hazrat Maulana Thanvi, Maulana Abdul Bari published such extracts:

(i) *Tajdeed - e – Deen-i-Kamil,*

(ii) *Tajdeed - e - Taleem wa Tabligh and*

(iii) *Tajdeed - e - Maashiyat* etc.

Prof. Mohd. Abdullah states that, it is the policy of learned deputies, to publish extracts of their *Shaikh* and point out towards his books along with their publications. His sermons were large and aware simplified to make them understandable to the common man. In the same way his *Malfoozat* were made easy to understand, as result all the aspects of the life were covered.[28]

Wrong faith and beliefs of worship, *"Rasm"* local customs and evils of innovations, un-Islamic way of life, moral values and selfishness are treated in these books.

ULOOM - E - HADITH:

As it is clear through by his lectures and publications he had extraordinary knowledge about *Hadith*, interpretations, explanation, of difficult *Hadith.* Publication on *Fiqh, Fatwas* rules and regulation are all based on *Hadith.* He, therefore, compiled all *Hadith* on *Tasawwuf.* Some are discussed below.[29]

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27. *Ibid.*, p. 54.
28. *Ibid.*, p. 55.
29. *Ibid.*, p. 64.

(i) ***"Haqiqatul Tariqah"***. 330 Ahadith are mentioned by Maulana Thanvi on Tasawwuf in 10 chapters, moral, *Ahwal*, *Asghal*, teachings, signs, virtues, habits, customs, rules, statements, reform, etc.[30]

(ii) ***"At-Tasharruf"***. It discusses the *Hadith* from the angle of *Tasawwuf* and is compiled of 4 parts. In the first part Imam Gazali's *Ahya al - Uloom* is discussed and some other sources are mentioned. In the second part first chapter of *Mathnavi* of Maulana Roomi and *Kaleede Mathnavi* according to traditions are compiled and part three and four is in form Hafiz Allama Suyuti's *Jameae Sagheer*,covering the rules and regulations of *Sulook*.[31]

(iii) ***"Jameul Athar"***. On the objections of *Ahl-e-Hadith,* that the very few ahadith support the Hanafi school of fiqh of Imam Abu Hanifah.

(iv) ***"Ahyas Suman"***. It is written on Fiqh by Hazrat Maulana Thanvi.[32]

(v) ***"Jamel Athar"***. It was also on Fiqh but only upto *Kitab al- Salah*.[33]

(vi) ***"Tabeul Athar"***. This is an appendix to *Jameul Athar*.[34]

(vii) *Revival of* ***"Ahyas al-Suman"***. Maulana Mohammed Hasan and Maulana Zafar Ahmed Thanvi were appointed to help Maulana Thanvi to do the job.[35]

(viii) ***"Al - Istidrak"***. Work by Maulana Zafar Ahmed Thanvi based on *Ahyas Sunan*.[36]

(ix) ***"Aylaus Sunan"***. It was published in 18 volumes in Arabic and this is a compilation of *Hanafi Ahadith*.[37]This is a revision of *Ahya al-Sunan.*

(x) ***"Al-Khutabah Mathoora"***. This is compilation of sermons of the Holy Prophet Muhammad (SAW) and *Khulafa-e-Rashideen* and re arranged for mosque.[38]

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30. *Ibid.*
31. *Ibid.*
32. *Ibid.*, p. 65.
33. *Ibid.*.
34. *Ibid.*
35. *Ibid.*
36. *Ibid.*
37. *Ibid.*
38. *Ibid.*, p. 66.

(xi) ***"Khutbatul Ahkam"***. Fifty sermons compiled in beliefs and deeds moral etc. on *Quran* and *Hadith.*[39]These Sermons are basically the Friday sermons one for each Friday of every month and also includes the sermons of the two Eid.

(xii) ***"Munajate Maqbool"***. This is a brief compilation of prayers from *Qur'an* and Hadith for the general Muslims. Now it is available in English translated by Maulana M. Abdullah.[40]

ULOOM - E - FIQH:

Hazrat Maulana Thanvi serves as Mufti and gave *fatawa* for about 60 years. Thousand of *masail* and *Fatawas* were replied by Hazrat Maulana Thanvi and compiled in smaller volumes. During his student life, Maulana Mohd Yaqoob first asked him to write *Fatawa. "Imdadul Fatawa"* and its *Tatimma* were his voluminous works on *Fatawa.* He wrote *Hawadithul Fatawa* on new and modern problems.[41]

(i) ***"Bihishti Zewar"***. It gives complete knowledge of Islam, especially for ladies, but also for men. It translated in English by Mr. Saroha and M. Abdullah, Ph.D.[42]It also contains certain fiqh rulings for use in daily life.

(ii) ***"Tajreeheer Rajeh"***. This was the practices of companions of Prophet Mohammed (SAW) his followers and their followers.[43]

(iii) ***"Fatawa Ashrafia"***. It includes 3 volumes on *Fiqh.*

(iv) ***"Bahishti Gauhar"***. For men, it includes Friday, Eidain, rules and regulations.[44]

He also wrote on *Hijab* (*Purdah*), Interest, Bank, Cinema, Film, Radio, and other problems, sometime repeatedly.

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39. *Ibid.*
40. *Ibid.*
41. *Ibid..*
42. *Ibid.*
43. *Ibid..*
44. *Ibid.*

ILM - I - KALAM:

Several books were written on this subject by Hazrat Maulana Thanvi, an authentic work *Al-Husoonul Hameedia* written by Allama Jasari in the time of Sultan Hameed Khan in Syria which was translated in English entitled *Islam and Sciences* by Maulana M. Abdullah, and it has been corrected by Maulana Thanvi.[45]

(i) ***"Al - Masahilul Aqliyya lil Akhwamin Naqhiyyab"***. It comprises of three volumes deal with the intellectual reasoning. First volume, *Salah, Zakah,* second volume deals with *Ramzan, Eidain, Sadqae Fitr, Qurbani, Haj, Nikah,* divorce and slavery and third volume deals in buying and selling, dealings, hudood obligations, punishment of tomb etc.[46]

(ii) ***"Al - Intibahatul Mufeedah"***. It is useful of new educated people. It translated by M. Abdullah, Ph.D. in English entitled *"The Scientific and logical background of Islam."*[47]

HAYTATUL MUSLIMEEN:

Maulana Thanvi stated about this book I feel strongly in my heart that this book is enough for my salvation and considered it, his life's work as well as life's achievement. In *Hayatul Muslimeen* or 'the Life of the Muslims', Hazrat Hakimul Ummah diagnoses the disease then provides the remedy sent by Almighty (ALLAH),[48] for the cure of one's ignorance, poverty and troubles. Every body in this world makes mistakes in life. The conditions of the Ummah at every level were poor and unpleasant. It is a state of dishonorable existence and is indeed sorrow plight those who understand the value of Islam and the true position of the followers of Islam. The Muslim Nation has fallen and become weak spiritually, morally, culturally, socially and politically. The

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45. *Ibid.*, p. 67.
46. *Ibid.*
47. *Ibid.*
48. Maulana Ashraf Ali Thanvi, *Hayatul Muslimeen*, (translated by) Majlisul Ummah of South Afriqa, Adam Publisher, Delhi, n.d. pp. 2-3.

remedy prescribed in *Hayatul Muslimeen* is for the entire *Ummah.* In fact this is the true and only universal cure[49] and provides guidance to common Muslims. If some one read it carefully, all the trouble will be gone. In fact the greater portion of the book relies upon the *Qur'an* and *Hadith* which solve all the problems. He (Hazrat Maulana Thanvi) wrote every thing in *Hayatul Muslimeen.* This is also a simple divine, cure for the Muslim *Ummah.* If it is read understood and followed then it can to be easy to overcome all problems of life.

ISLAH Al- RUSUM:

This book is of primary importance and was the need and call of the time. In this book are listed the various customs and traditions prevalent in the society at that time – may it be religious or social. The various topics listed and commented upon in this book include- singing and dancing, fireworks, shaving of beard, dyeing of hair, imitating the dresses of people of other religion. Then there follows the various customs in connection with the birth, circumcision, education of a child followed by the customs followed in marriages. Yet another part of the book relates to other miscellaneous customs of the society such as *Urs* and *Fatiha, Shab-i-Barat* and its sweet *(Halwa),* the traditions and customs at the time of death and many other related issues. Hazrat Thanvi has listed each and every practice and he has condemned it and given the authentic rulings against such practices and also shows that such practices have no sanctity in Islam on the contrary they are against Islam invite the wrath of Allah.

AADABUL MUA'ASHARAT:

Aadabul Mua'asharat (Etiquettes of social life) written by Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (RA). This book presented in simple from and has been prepared for every Muslim, of whatever walk of life.

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49. *Ibid.,* pp. 2-3.

Mua'asharat is a sorely lacking dimension in the Muslim community of the time, wherever it prevails. Under the impact of the onslaught of westernism aggravated by gross ignorance of Islam, Muslim remains largely ignorant of the Islamic social conduct. This book reminds Muslims in simple language of the Islamic requirement in the domain of social life[50]. Without correct *Mua'asharat* it is not possible to develop a healthy Islamic community. *Mua'asharat* has in fact been divinely ordained for engendering harmony, love, peace and cohesion among the members of the community. Abandonment of Islamic *Mua'asharat* has ushered in all the baneful traits and attitudes of a materialized western culture devoid of all lofty and transcendental values.

It is imperative for every Muslim to study and implement the advices and direction offered by Hakimul Ummat.

All advices contained herein are based on the *Qur'an*, the Sunnah and sound Shar'i principles. There is no theory here. Everything in the book is for practical expression. Without practical adoption of Islamic *Mua'asharat*, the culture of the *Qur'an* and Sunnah is not possible.

ASHRAF Al-JAWAB:

This is an important book comprising of four parts. In this book are collected the answers/ replied of Hazrat Thanvi given to the seekers of various questions and problems which haunts the minds of the people. Certain people, although they are of right beliefs, even then some questions remained unanswered for them too. Maulana Thanvi had made it a habit of answering to such querries from the carwan man as well as sometimes the ulama. The topics collected in this book are such as – How dues Allah speak without tanque? Why do people kiss the black stone? – Belief regarding Hazrat Isa (AS) (Jesus) – Taking out a rally on the occasion of the Birth of the Prophet (SAW). In addition to various religious querries some social querries including problems

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50 Maulana Asharaf Ali Thanvi, Aadaabu'l Mua'ashrat, English translation (Etiquettes of Social Life) By Mujlisul Ulama of South Africa, P.1.

of families and society are also included. Thus the book contains several hundred such question of common social and religious interest.

"Al - Intibahat al - Mufeedah":

This book has been translated into English under the title *"Answer to Modernism"* by Muhammad Hasan Askari and Karrar Husain. The book has been conceived as reply to certain Muslim "modernizer" who under the impact of the 19th century "scientism" and Cowed by the physical might doubts and misgivings about Islamic doctrines, and clamoured for a "new" or modernist apologetics even at the cost of sacrificing authenticity. The book lays down certain general and basic principles which can help one to see things for what they are. The principles are, indeed, so quintessential that they can serve as an indispensable guide to the understanding of any religious tradition, beside Islam.[51]

TALEEM AL-DEEN:

This is a complete review of Islam *'Shariah'* and *'Tariqah'*. It is translated into English by Prof. Mohammed Abdullah entitled teaching of Islam. The book itself is an easy explanation of all the basic teaching of Islam. One book is intended for the common man.

MUSLIM WAY OF LIFE:

This book translated by Iqbal Husain Ansari. It is a combination of the following four books which are brief but comprehensive, useful and easy to understand.[52]

1. *Rights of Islam,*
2. *Rights of Parents,*
3. *Etiquettes of social living and*
4. *Common Errors.*

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51. Maulana Ashraf Ali Thanvi, *Answer to Modernism,* translated by Muhammad Hasan Askari and Karrar Husain *("Al Intibahat al - Mufeedah"),* Delhi, 1984, pp. ii.
52. Maulana Ashraf Ali Thanvi, *Muslim Way of life*, translated by Iqbal Husain Ansari, Delhi, p. I (a word from the publisher).

It is a collection of pamphlets written especially for the people who understand the etiquettes of Islam. This book is also for the guidance of the common Muslim. It is meant for every Muslim household to derive maximum benefiting from it.

FURU' AL - IMAN:

Translated into English, entitled *Furu' al - Iman* (the branches of Iman) by Dr. Rafiq Ahmed. Maulana wrote extensively on all branches of *Iman* in easy language for the Knowledge of Muslim of the India sub-continent so that they will come to know the true *Iman*. Maulana also try to accomplished those things which they find teaching in the *Iman* of Muslims of the time and also feel shame of claiming to have perfect *Iman* unless he accomplished all these things which he find lacking in their *Iman* also feel shame. There are seventy seven branches of *Iman* of which thirty are related to *Qalb*, seven are related to tongue and other forty are related to other parts of body.[53]

Maulana Thanvi was also an expert in the various firms of recitations of the *Qur'an*, he compiled the famous narrations of the different recitations in his book *"Wujuh al - Mathani"* and the rare narration in his book *Ziyadat Ala - Kutub al - riwayat.*

The other books on recitation of *Qur'an* written by Maulana Thanvi are as follows:

(i) *Jamal - al – Qur'an,*

(ii) *Tajwid al – Qur'an,*

(iii) *Rafal - Khilaf fi hukm al - Awqaf,*

(iv) *Tanshit al - tab 'fi ijra' al - sub,*

(v) *Yadgar - e - haqq - e - Qur'an and*

(vi) *Mutashabihat al – Qur'an li'l - Tarawih.*

53. Maulana Ashraf Ali Thanvi, *Furu' - ul* Imam in Urdu; *Farough - ul Imam* translated in English by Rafiq Ahmed, Delhi, 1998, pp. 2-3.

7. ADAB AL – QUR'AN:

Maulana Thanvi's profound knowledge and insight in the *Quran* is reflected in his Urdu translation of the Meaning of the *Qur'an*.[54] He also has derived in this the *fiqh* from the *Qur'an* in support of Hanafi School of Islamic jurisprudence, which he wished to name *Dala'il – Qur,an 'ala madhhab al - Nu'man*. The explanation of legal ruling and their extraction from the *Quran* was noted by outstanding students and disciples of Maulana Thanvi. This Arabic work of *Quranic* jurisprudence, entitled *Ahkam al - Quran li'l - Thanvi*, is available in 5 volumes and is co-authored by Mufti Mohammed Shafi, Maulana Mohd Idrees Kandhlvi, and Maulana Zafar Ahmed Uthmani. Maulana Abd al - Bari Nadwi said, "When Maulana Thanvi used to extract Hanafi matters from *Quran*, we would be amazed that this was always in this verse, but our intellectual capacity could not follow it. His method removed the clouds of confusion, allowing us to fully benefit from the brilliant rays of knowledge."

It is not easy to summarize all abilities and excellence of the knowledge of Hazrat Maulana Thanvi, Sayyid Sulaiman Nadwi said, 'Maulana Thanvi was a translator of Quran, its recitor, and its commentator (*Mufassir*). He explained its injunction and wisdom. He removed doubts and answered questions relevant to the Quran. He was a scholar of *Hadith* (*Muhaddith*), authority on *Hadith* and explained clearly and in details its intricacies and subtleties. He was a jurist (*Faqih*), solved questions by replies of *fatawa* about new things. He solved many legal problems on contemporary issues in Islamic jurisprudence and answered them with the utmost cautions and research.[55] He was a lecturer (*Khatib*), he gave sermons (*Waaz*).

He was a moving lecturer (*Khatib*). He was an excellent admonisher (Wai'z) and compiler of sunnah sermons. Hundreds of his lectures and sermons have been published and widely circulated. He was a mystic (Sufi), clarified

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54. http://annoor.wordpress.com/biography-of-hazratthanvi.
55. Mohd. Abdullah, *op. cit.*, p. 59.

secrets of Tariqah. His personality stopped the conflict of *Shariah* and *Tariqah* that have been going on for some time, by unifying these two essential parts of Islam", and making them one.[56] In his hundreds of gathering the knowledge of religion and its wisdom was taught these are in book form in his *Malfoozat*, kept safe for the later generations. He was a sheikh with thousands of *Mureeds* who presented their affairs and received the *Mujaddid's* reply to their satisfaction. He wrote several books on saints and *Auliya*. He clarified the *Chishtiyya silsila* (order) and explained its principles. His deputies wrote several extracts of his works. He was a reformer, removed innovation, wrote several books on purification of customs and modernization, which is not only a theoretical exercise but also removes the doubts for intellectual and spiritual understanding and growth for the pious and cautions Muslim.[57] He was a doctor of *Ummah* wrote *Hayatul Muslemeen* in which every religious need was fulfilled. He wanted to transform and motivate by divine influence, and to remove hopelessness into a community of liberty having the potential to serve human kind with a sense of commitment and devotion. From him a true Muslim was a man of knowledge and action.

He is the author of near about 1000 research publications on Islam and the numbers of pages of his published works exceed the number of days of his life. His books spread through out the India and were translated in English, Bengali, Gujrati and Sindhi and Hindi.

56. http://annoor.wordpress.com/biography-of-hazratthanvi.
57. http://annoor.wordpress.com/biography-of-hazratthanvi.

CHAPTER – IV

MAULANA ASHRAF ALI THANVI: SOCIAL REFORMS

Hazrat Maulana Ashraf Ali Thanvi reformed each mode of living. He gave practical training to every aspect of life. His reforms were meant for general people, as well for the ordinary Shaikh.

Hazrat Maulana Ashraf Ali Thanvi propagated his ideas with great zeal against all those Muslims of the time those were ignorant of their religion. He gave many lectures and wrote many reformatory books whichwere later published e.g., *Bihishti Zewar, Intibat-e-Mufeeda, Furu-Ul-Iman, Islah-ul-Khayal, Hayat-ul-Muslemeen, Aadabul-Mua'ashrat, Islam-e-Haqeeqi, Mohasin-e-Islam, Daulat-ul-Haq, Islah-ur-Rusoom.*[1] These brought drastic changes among Muslims accepted the true Islamic teaching. Among the English educated persons many judges, Barristers, Magistrates and others accepted the teaching's of the *Mujaddid al-Millat* Maulana Ashraf Ali Thanvi. This was the unique feature of Hazrat Maulana Ashraf Ali Thanvi.

Introduction:

Relationship with the society or "*Mua'ashirah*" or Islamic way of life and social behaviors are also guided by *Qur'an* and *Sunnah*, which is an integral part of Islam and *Shari'ah* as are the remaining four parts. Generally of the Five parts of Islam and *Shari'ah* the general public considered only two "*Aqa'id*" (beliefs) relationship with Allah *"Ibadah"* (worship) relationship with fellow human being as integral part of Islam (as entire religion). The *Ulma-e-Zahir* (religious scholars) also considered a third part of *Deen. Maa'milah* (mutual dealings and transactions). The *Masha'ikhs* and Sufis also emphasized a fourth part of Deen -"*Akhlaq*" (Tasawwuf, moral character and

1. Mohammed Abdullah, *Islamic, Tasawwuf, Shariah & Tariqah: Mysticism (Sufism from Qur'an and Hadith)* According to Maulana Ashraf Ali Thanvi, Delhi, 2001, pp. 5-6.

self discipline) or Islamic mysticism. But all of them theoretically or particularly ignore the fifth that is a very important part, viz. *"Aadaabul Mua'ashrat* or Islamic way of life and social behavior which is based the teachings of *Qur'an* and Prophet's (SAW) *Shari'ah.* This is the view of majority. All above branches are more or less dealt and discussed in lectures and sermons of Hazrat Maulana Ashraf Ali Thanvi[2], both theoretically and practically.

It is almost entirely due to lack of sufficient knowledge and practice of Islamic social behavior and Islamic manners that desired benefits and expected goods of company of "*Ulama* and *Masha'ikh*" (or religious scholars and saints or "Waliullah") and a change for the better life is not obtainable and attainable under the circumstances.

The main cause for the wasting of mutual love and affection is corrupt behavioral attitudes. As a result of such corrupt behavior and manners mutual resentment and dislike for one another have set in among people.

The *Qur'an, Ahadith* and the statement of the Wiseman endorse the claim that this branch *Aadab-al-Mua'ashirat* (Social Etiquettes) has significant relationship with *Deen.* Some of these statements shall be cited here.

Allah Ta'ala Says:

"O people of *Iman*! When it is said to you to give space in a gathering, then make space, when it is said to you: stand up! Then stand up."[3]

"O people of *Iman*! Do not enter homes besides your own homes as long as you have not sought permission and greeted the inmates of the houses. That is best for you so that you consider carefully. Then if you do not find any one therein (in the homes), do not enter therein unless permission is granted to you,

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2. Hazrat Maulana Ashraf Ali Thanvi, *Aadab al-Mua'ashrat*, Deoband, n.d., p. 20.
3. Maulana Ashraf Ali Thanvi, *Muslim way of Life,* translated by Iqbal Husain Ansari, Delhi, 2001, p.37.

And, if it is said to you 'Return!' then go back that is purest for you. Allah knows well what you are doing." This shows the desired respect for one's privacy and comfort. The Holy Prophet (SAW) said: "When you are eating together in a group, do not swallow two dates at a time without permission from others."[4] Even the customary offer is provided in Islam. According to another saying of Prophet Mohammed (Peace be upon him). One who eats raw, onion or garlic (and does not clean the mouth) may not join our company; this ban is to ensure other peoples comfort and peace. Prophet Mohammed (SAW) warned it is not lawful for guest to stay for such long time as to be inconvenient to the host. This restriction on stay applies as soon as the host feels inconvenienced. Prophet Mohammad (SAW) has further advised to us, "when you are eating together in a company and you are full but other are still eating, do not withdraw yourself, get up, or leave, until every one has finished, those who are still eating are put to shame if they want to eat some more." Thus it is clear that this act in a way gives discomfort to others. Some people naturally feel shame when in group, they refrain from taking something in a group, and they feel discomfortable to refuse a request in a gathering although they have no desire of giving. Such persons should not be giving things in a gathering nor should, anything be asked of them in a gathering. In another tradition it is reported that once the companion Hadhrat Jabir (RA) came to the house of Prophet Mohammad (SAW) and knocked the door. Prophet Mohammed (SAW) enquired who was there. Hazrat Jabir (RA) replied was: "It is me", He (SAW) disliked this and said "It is me. It is me." Thus we learn that the statement should always be clearly, perceivable and explicitly so there is no doubt in your statement or its meaning which is a cause of confusion andworry.

According to the tradition:

"Prophet Mohammed (SAW) covered his mouth with his hand or a piece of cloth when he was sneezing. Thus he is reducing the noise to avoid causing

4. Maulana Ashraf Ali Thanvi, *Aadaab al-Mua'ashrat,* Deoband, n.d., p. 21.

annoyance to others. This establishes not to trouble a companion by means of loudness or disagreeable sound.[5]

Hazrat Jabir said: that *Sahabah* used to occupy place by crossing over others shoulders in order to obtain a place in the gathering near to the Prophet Mohammed (SAW). The Prophet instructed not to force their way through the seated persons. This attitude establishes the *"Aadaab"* (etiquettes) of a *majlis* (gathering). The slightest inconvenience to others was avoided.

Hazrat Ibn Abbas, and Hazrat Saeed bin Musayyib narrated a *Hadith* that when visiting a sick person, should not sit for a long time, stay there for a short time, because the patient may feel uncomfortable. But some time patient is rather comforted by the person who attends the patient.[6]

Hadhrat Ibn Abbas (RA) explaining the reason of bathing or *"ghusl"* required on Friday says that in the early period of Islam most people were poor laborer and hard working people who cleaned themselves thoroughly before entering the mosque for prayer. Hence it was declared *Wajib* obligatory in the beginning. Later the incumbency was abrogated and *ghusl* for *Juma* was established as a *Sunnat* act.[7]

A narration in *Sunan-e-Nasai*, there appears a tradition which narrated by Hazrat Aisha: that on the night of 15th *Sha'aban* (or Shabe Barat). Rasulullah opened the door very carefully so that Hazrat Aisha who was sleeping may not be disturbed him. He used to get up from the bed quietly, put on his shoes quietly, opened the door quietly and closed the door silently and went out slowly. He did not commit any act which produced the slightest noise. He tried not to create from any disturbance to ensure that neither no one's sleep in disturbed nor any one be suddenly awakened.[8]

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5. *Ibid.*, p. 23.
6. *Ibid.*
7. *Ibid.*, pp. 23-24.
8. *Ibid.*, p. 24.

Miqad bin Aswad narrates a lengthy hadith about the social behavior of Prophet Mohammad (SAW). Once Miqad himself and some other companions were the guests of Prophet Mohammed (SAW) and staying with him. After *Ish'a* prayer the guests were asleep. The Prophet Mohammad (SAW) arrived there later, he made "*salam*" rather quietly and in such a voice that a sleeping person may not get up from sleep but others who were awake could listen to the greeting. This hadith indicates the length to which Rasulullah (SAW) would go in order to refrain from causing the slightest of convenience to other.[9]

There are numerous similar traditions of the Prophet Mohammed. (SAW) on the subject of *Mua'ashirat*. In the narration of *Fiqh* (jurisprudence) many jurist stated that you may not say "*Salam*" to a person while eating or lecturing or teaching or reciting the *Qur'an* etc. Do not disturb or divert the mind of some one which is engaged in some necessary work.[10] The Islamic *Shari'ah* very clearly shows that *the Shari'at* has established a noble system of life, in which all aspects of man behavior, action condition may not be in the least bit offensive, suppressive annoying, and of ill feeling or trouble to another. His behavior should not be the cause of worry to any one. The Islamic *Mua'ashira* (Social Behaviour) is more important than "*Aqaid*" belief or "*Ibadat*" (worship). Because "*Aqaid*" and "*Ibadat*" relates to the person himself while *Mua'ashrat* concern others. The latter which enjoys priority over the former?

A Hadith about two ladies, one of whom while engaged in abundant *Salat*, *Saum* (Fasting) and *Zikr* but also was a trouble and inconvenience to her neighbors. The other woman confined him to obligatory worship but was good to her neighbors. The Prophet Mohammed (SAW) said that the formed will go to hell and the latter to paradise.[11]

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9. Maulana Ashraf Ali Thanvi, *Bihishti Zewar*, tr. by M. Masroor Khan Saraha, Delhi 1990, pp. 452-453. Also in Ashraf Ali Thanvi, *Aadaab al-Mua'ashrat*, Deoband, n.d. p. 24.
10. Maulana Ashraf Ali Thanvi, *Aadaab al-Mua'ashrat*, p. 24.
11. Mailana Ashraf Ali Thanvi, *Bihishti Zewar*, p. 454.

We have seen the importance of good social behaviour and Islamic manners from the *Ahadith.* The importance of *Mua'ashrat* for Muslims is important. However, many people ignore it and do not even know that "*Mua'ashrat*" (or manner and behaviour) is major part of our religion. Very few people talk and write about it or practice it or enjoin others (as an Islamic duty of "*Tabligh*"). These must be taught and learnt by the adults, children and new converts

In spite of the great importance of *Mua'ashrat* many people and some *Ulama* offer very little attention to it for practical purposes. Hazrat Maulana Thanvi himself stated that state of affairs of the Muslims has created in me a desire to write something on *Adab-e-Mua'ashrat* or social behaviour. In most lectures I also emphasise on these matters. Hazrat Thanvi wrote many reformatory books i.e. *Aadab al-Mua'ashrat. Islah ur Rusoom* in regard of *Mua'ashrat, Taleem al-Deen, Islah ul-Muslemeen, Izafat al-Yomiah, Kamalat-e-Ashrafiyah, Maqalat-e-Hikmat, Bihishti Zewar, Jadeed Malfoozat, Furu'al-Iman* etc. He wrote these in a manner very simple and easy to understand. If those compilation were taught to children and even elders, then *Insha'Allah,* the pleasure of *Jannat* will be experienced right here on earth.

1. The Five Branches of Shari'at:

Of the five parts of *Shari'at*: One is '*Aqaaid*' meaning belief in Monotheism i.e., the oneness of Allah and *Risalat*-Prophethood of Mohammed Rasulullah (SAW). Second *A'maal* or *Ifadah* (worship) or righteous deeds, e.g. *Roza Namaz* (*Salat*), *Saum* (Fasting), third *Mua'malat* mutual dealings and transactional contracts e.g. Trade and commerce and administration fourth '*Akhlaq*' (*Tasawwuf*) or moral character and self discipline e.g. humality, generosity, etc. and fifth and last '*Husn-e-Ma'ashirat*' (social conduct) good relationship with peoples e.g. keep away from the acts which cause inconvenience to others. The combination of the above five parts is known as *Shari'at*. To adopt all the five parts of *Shari'at* is necessary for every Muslim. But now a-days people have taken only '*Aqaid*' believing that only the

proclamation of *La Ilaha Illalahu* will be sufficient for entry into *Jannat.*[12] Some people, believe that *Salat (Namaz), Saum* (fasting), only *farz*, while still others additionally take into consideration *'Aqaid'* too. However they are least interested regarding the permitted and prohibited mode of transaction (*Mua'amalat*), whether their acts are lawful or notand regarding the earnings and dealings. They are indifferent to the question of *Halal* and *Haram*. Some those who maintain transactions on a healthy footing, but are not conscious of the reform of their character. *'Akhalaq'* is exceptionally the concern of a few. In fact, there are some people who spend their time to reform others but they are not concerned and annoyed by their own behaviours which causes trouble and difficulties for others of which they are unaware. Many persons who on road come across a person of the weaker section but newer pay salutation (*Salam*) to them but wait from the opposite side.

On the issue of Muslim *Mua'ashirat* some peoples take steps to reform their behaviour (*Akhlaq*) alongwith their *Aqaaid, Aamal* and *Ma'amlat* but there *Husn-e-Mua'ashrat* is nil, it is so because they are of the view that *'Aqaaid', Aamal* and *Mua'amilat* only is part of *Deen*. They assert that there is no relationship between *Shari'ah* and social conduct. They therefore, behave as they please, thinking that the *Shari'ah* has no say in such matters. Many people are pious with good qualities such as humility, but in *Mua'ashirat* they also lack and are not concerned whether they annoy others by their behaviour. Their attention is totally diverted from little things which cause difficulty to others whereas in the *hadith* there are numerous incidents explained which show that Prophet Mohammad (SAW) cared for the little things, just as much as the cared for important matters.[13]

a. Mua'asharat an integral part of the Deen:

Mua'ashirat too is integral part of *Deen*. In order that one should be a perfect Muslim he must adopt all branches of *Deen*, and should behave like a

12. Maulana Ashraf Ali Thanvi, *Aadaab al-Mua'ashrat*, p. 29.
13. *Ibid.*, pp. 30-31.

Muslim in every way of life, nothing should be similar to the *kuffar*. Generally people think that *Mua'amlat* and *Mua'ashrat* are beyond the scope of *Deen*. But it is surprising consider dealings and social conduct are out of the scope of the divine laws and on the other hand he acknowledges that his dealings and social conducts are governed by the law of worldly government.[14]

b. Husn-e-Mua'ashrat is more important than Mua'amlat (transaction) e.g. Trade & Commerce:

The need for proper following of social behaviour is more important than *Mua'amlat*. Rectitude of *Mua'amlat* ensures the protection of self wealth while *Husn-e-Mua'ashrat* ensures the protection of the respect of all Muslims. In the rectification *Mua'ashrat* is also the protection of the honour and repute of others, after the protection of *Iman*, safeguarding honour and reputation is of greatest importance.[15]

c. Comparison of Islamic and Un-Islamic Conduct:

According to Maulan Thanvi people have adopted conduct whereas in matters of dress there is no culture comparable to left Islam. Many rules and restrictions govern the dressing style. People in general, think that they are left to be liberal and proclaim the slogan of freedom. In fact regarding dress and eating habits and styles, there are numerous restrictions. However the style of dressing and eating is one of simplicity in *Islam* but among the non-Muslims the styles have many restrictions. There are wonderful *barkat* (blessings) in simplicity. A simple person is saved from many difficulties, and there is sweetness and comfort in simplicity.[16]

The *Aadaab* (etiquettes) of *Mua'ashrat* are continuously disappearing, although there are natural things.

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14. Maulana Ashraf Ali Thanvi, *Husn al-Aziz (ed.),* Khawaja Aziz al-Hasan Majzoob, Thana Bhawan Muzaffare Nagar, n.d. p. 469, Vol. 4.
15. *Ibid, pp. 32-34.* Also in Maulana Ashraf Ali Thanvi, *Islah Ul-Muslemeen*, Muzaffar Nagar n.d. pp.67-68.
16. *Ibid.* ,pp. 34-37.

d. The Remedy for Frustration:

Shari'at aims to expel frustration and offer many avenues for the peace in life of man. The aim of *Shari'at* is that one should be in the state of peace not of frustration and teaches the way of lowering grief and sorrow in fact there is no frustration is *Deen* whether it be in the realm of *Ahkaam-e-Zahirah* (the external laws) or *Ahkaam-e-Batinah* (the internal laws) relating to soul.[17]

2. Aadaab of Salam:

Do not say *Salam* or greeting in a meeting if a talk and discussion is continuing. It is kind of troubling the concerned person comes late when a meeting is continuing do not make Salaam. Whenever the talk is finished then only say salaam and shake hand which is in order now.[18] Which *Salam* to each other. It increases mutual love. Wish *Salam* to every Muslim, not just those whom you know.[19] It is necessary that every Muslim should adopt the mutual practice of *Salam*. Whenever you meet a Muslim says:

ASSALAMU ALAIKUM, in reply say:

WA ALAIKUMUS SALAM. All other ways are baseless except this.

When a person conveys the *Salam* of a third person then say: *ALAYHIM WALAIKUMUS SALAM* this is best:[20]

One who precedes the Salaam obtains greater *Thawab*. One who takes priority in *Salam* will get reward 90 times and a person who reciprocates *Salam* will get reward 10 times. When replying to the *Salam* of a person, it should be made verbally, not by sign of the head.[21]

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17. Maulana Ashraf Ali Thanvi, *Aadaabul Mua'ashrat*, p. 37. Also in Maulana Ashraf Ali Thanvi, *Al-Ifazaat al-Yomiyah*, Deoband, n.d. p. 446.
18. Maulana Ashraf Ali *Thanvi, Bihishti Zewar*, p. 459.
19. Maulana Ashraf Ali Thanvi, *Taleem Uddin* English tr. by Mohammad Abdullah, *Teaching of Islam*, Delhi, 1997, p. 51.
20. Maulana Ashraf Ali Thanvi, *Aadaabul Mua'ashrat*, p. 39.
21. *Ibid.*, p. 39.

The reply of a Salaam should be better than Salaam (greetings) If *ASSALAMU ALAIKUM* was said the better reply will be *WA ALAIKUMUS SALAM* if *WARAHMATULLAH WA BARAKATHU* is added it will be better.[22]

Reply to *salaam* written in a letter is obligatory whether it may be in writing or verbally. *Fuqaha* explain that in replying to the salaam which is written in a letter both ways are correct one may say *WALAIKUMUS SALAM* or even *ASSALAMU ALAIKUM.* In some letters Hazrat Maulana Thanvi stated I wrote '*Dua*' for children but first write salaam as it is *Sunnah.*[23]

Salam to some one while eating is *Makrooh.*[24]

On promising to convey a person's Salaam it becomes *Wajib* to do so. It is necessary when saying *Salaam* to elders to adopt a mild voice always. Do not express yourself is such way which conveys disrespect.

Before entering a house or any place it is necessary to seek permission. Do not enter with out permission.

3. Aadaab of Guest:

When you visit to someone as guest you must clearly make aware your host, if you have no intention of eating either because you have just or already eaten or because you are fasting due to some reason. This will keep him from the trouble of cooking and making arrangement. Thus if the guest is on diet he should inform his host immediately on arrival, and never ask and insist for something because sometimes due to unavailability the host cannot fulfill that and is put on shame.[25] Guest should leave some food so that the host does not think that food was not enough and the guest has not eaten sufficiently. This does not mean that the guest should leave some of the food in his plate uneaten. Clean the plate with fingers which is *Sunnat.* Some food should be left in the serving utensil. If there is need to serve more food do not remove the dish from

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22. *Ibid.*, p. 40.
23. *Ibid.*, pp. 40-41.
24. Maulana Ashraf Ali Thanvi, *Husn al-Aziz,* Vol. I, p. 107.
25. Maulana Ashraf Ali Thanvi, *Aadaabul Mua'ashrat,* p. 108.

the presence of the host (if there is still some food). Bring more food into another dish or bowl and do not insist the guest to eat more.

If the guest has bee invited for meal by a third person then he should inform the host,[26] acceptance of invitation should be with consent of the original host. Guest should keep himself away from the programme and arrangement of the host unless he himself requests the guests to organize or look after the management, or gives him a specific assignment then there is no worry.[27] Adopting a demanding attitude or tone is a bad manner and talking to someone from behind the back of host. Hazrat Maulana Thanvi commuted "Never adopt a commanding tone this is bad character" say please give me some water.

A student came as guest to Hazrat Maulana Thanvi (R.A.), he had come before too but had stayed elsewhere. When he intended to stay over this time with Hazrat Thanvi he did not make this known. Thus food was not prepaid for him. Afterward when he was asked, it transpired that he intended to stay at the *Khanqah,* Meals were then sent.

Hazrat advised him:

"When you intended staying here you should have made this known. How can one know of your intention if you don't tell state it? Since you have stayed elsewhere the previous time, how could you conclude that you would be asked of your intention?[28]

Nowadays our culture is different and opposite. Some guests make their own food arrangement with out informing the host. The host takes the trouble of preparing meals for guest and to make them comfortable, and when meals are ready, to be served then the guest informs the host of his own preparations. Once there was a guest of Maulana Rasheed Ahmad Gangohi, in the morning Maulana Gangohi asked Maulana (the guest) to have breakfast. Maulana

26. *Ibid.*, p. 105.
27. *Ibid.*, p. 105.
28. *Ibid.*, p. 106.

Muzaffar was going to Rampur that morning: by fearing of delay he asked to Hazrat Gangohi, "If there was any thing left over last night give me." Hazrat Gangohi brought some food and bread (which was left over of the last night) Maulana Muzaffar Husain took that and departed and praised to Hazrat Gangohi in Rampur in the presence of Hakeem Ziauddin Sb.[29]

Once Hazrat Maulana Rasheed Ahmed Gangohi was the guest of Hakim Moinuddin, the son of Hazrat Maulana Mohammad Yaqoob (RA) there was no food on that day. The Host said:

"Today we have no food, however most friends are eagerly inviting you, if you agree, I can accept an invitation. Maulana Gangohi replied, "I am your guest and will remain in the condition in which you are.'[30]

4. Aadaab of Host:

On the arrival of the guest ask him to take bath and make arrangements for his meal whatever is available and could be prepared easily. When there are two guests treat both equally.[31] When the guest is departing see him off him to the door this is the *sunnat* and duty of every host. Hazrat Maulana Thanvi stated himself when I went to Dhaka on the invitation of the Nawab, Ulama from various parts of Bengal came to meet me I told all of them to prepare their own food.

According to Hazrat Maulana Thanvi: A traveler (*musafir*) is one who has come for some need

"Rasulullah (SAW) honoured even *Kuffar* as guests"

Maulana Gangohi comments:

"In honouring a *kafir* there is no danger (to *Imaan*), but in honouring a bidati there is danger."

29. *Ibid.*, pp. 113-114. Also in Maulana Ashraf Ali Thanvi, *Husn al-Aziz*. vol. IV p.414
30. Maulana Ashraf Ali Thanvi, *Husn al-Aziz*. 4th part, p. 415.
31. Maulana Ashraf Ali Thanvi, *Al-Ifazat al-Yomiyyah*, p. 9.

We should steadfastly adhere to Islamic simplicity in the desire for some extravagance in entertaining the guest. The Islamic moderate limits are not wasteful.

5. Aadaab of Majlis (Gathering):

When sitting in the company of a person does not sit close to someone busy in religious exercise or recitation. In any gathering if you are waiting for someone do not sit in such way that shows that you are waiting for him. Sit down quietly at far away place from him when going to meet a person on arrival inform him of your presence by making *Salam*, speech or by sitting down is *Majlis* (gathering) where you may be noticed. This rule does not apply to a public gathering e.g., a public lecture in *masjid* or other public venue). In this way the private affairs of another person may be unwillingly over heard, which is not permissible. The secrets and private affairs of others should not be heared without their consent. Do not spit or clean your nose to show your presence unnecessarily. Do not leave the gathering without the consent of the leader of the assembly.[32]

A new comer of *majlis* (gathering) when he enters should not make *salam* when talk is in progress. This is a kind of interference to the speaker.

Those who come early in a *majlis* (gathering) should sit in front; the late comers should take place in the back. Some people come late in Friday prayers at *Masjid* (Mosque) and are keen to obtain a place in the front rows, this bad action has been criticized in the Hadith. Rasulullah (SAW) said that such a person will be thrown onto a bridge of *Jahannum* to be trampled on a people. This practice to reach the front row in *masjid* contain four sever evils; causing hurt to a Muslim, pride, considering others worthless and show off.[33]

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32. Maulana Ashraf Ali Thanvi, *Aadaabul Mua'ashrat,* pp. 60-61.
33. *Ibid.*, pp. 65-66.

6. Aadab of Masjid:

Enter into the *masjid* (mosque) with the right foot and read *Dua*, when leaving *masjid* come out with the left and recite *masnoon dua*. Do not enter in *masjid* without *wuzu* (salvation). Do not use *masjid* as a short cut to get to the other side. Do not pray in *masjid* at such place because which is inconvenient for late comes i.e. do not perform prayers at the entrance which hinders others from passing.[34] Inside *masjid* sit respectfully and maintain silence, even in *wuzu khana*, engage yourself with the fear and humility, engage yourself in *Zikrullah, Nafl salaat* etc. Do not recite any thing, loudly which disturbs others in their prayers. Do not involve yourselves in worldly activities,[35] e.g. selling, worldly meeting in the *masjid* writing of *taweez*[36]etc. This is not permissible. These activities are not deeds of *thawab*. Wear proper dress with respect when coming to *masjid,* some people enter the *masjid* with T-shirt, denims or some other disrespectful and unlawful style of dress. Do not enter inside the *masjid* (mosque) immediately after eating garlic or onion, or bad smelting thing[37] first cleanse the mouth thoroughly even for those who smoke. Do not have a bad odour, e.g. tobacco, fish etc.

After saying *Adhan* the *Imam* of *masjid* should not go to another *masjid* for *Jama'at* if even you were alone there, you should perform *namaz* (prayers) alone in *masjid.* To populate a *masjid* is superior then performing *namaz* (prayers) with *Jama'at.*[38]

Spray perfume containing of alcohol is not permissible in the mosque. Do not take any equipment or item of *masjid* for personal use. To use of the *masjid's* equipment for personal use is prohibited, because the property of *masjid* is *waqf,* every one has equal right in the use.

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34. *Ibid.,* p. 186.
35. Maulana Ashraf Ali Thanvi, *Taleem Uddin,* p.31. Also in *Husn al Aziz, op. cit.,*Vol. 1, Part 1, p. 130.
36. Ibid, p. 31.
37. Maulana Ashraf Ali Thanvi, *Maktoobat Husn al Aziz,* ed. Khawaja Aziz al Hasan, Muzaffar Nagar, n.d. pp. 11-19.
38. Maulana Ashraf Ali Thanvi, *Aa'daab al Mua'ashrat,* p.189.

7. Aadaab of Parents:

Rizq and life increases because of service to parents which is considered superior to jihad. To cast a glance of mercy and love at parents is equivalent to acceptance of *Hajj Maqbool.* Rendering service to parents gets the *Thawab* of *Hajj*, *Umrah* and *Jihad. Jannat* is under the feet of mother and mother's due for his children is accepted with sweetness. One who satisfies his parents Allah likes him with pleasure.

Gazing with anger at parents or a refusal to obey parents is a *kabir* (major) sins, and disobedient. That is repeated three times in *Ahadith,* he will not enter in *Jannat* and he will be punished here on earth and in *Aakhirat.* He will first have to suffer his punishment before beliefs admitted into Jannat. Therefore, the doors of *Jahannum* are open for one who fails to obey the parents. Allah curses them who displease his parents.[39] Hence the service to parents is the noblest of acts: According *Bukhari & Muslim.*

Father is the best door to *Jannat,* either guard it or destroy it 'Never' speak impolitely to parents and do not say rough and disagreeable words, even if the parents are unjust. Ill treatment disobedience and displeasure of the parents are not good for children. Always obey them if they instruct you to do anything which is unlawful, assist them even if they happen to be non-Muslim. Pay the debts of your parents speak softly and do not stare them in the face. Always be cheerful and be humble in their presence and keep them happy.

If at any time you were disrespectful to your parents, regret your action and hasten to obtain their pardon.

8. Aadaab of Elders:

Do not take part in any activity without the consent of elders. When an elder makes a request to do some work, complete that and inform him when the assignment is finished. If you have a work for elders make request and approach him directly, do not forward your request by an intermediary. Do not

39. *Ibid.,* pp. 324-326.

obtain any service from your elder if is your *Shaikh*, *Ustad* (teacher) or relative.[40]

It is said: (Hadith)

Whoever does not honour his elders is not from us."

Never be disrespectful to seniors. Always listen respectfully to the saying of elders. True *Aadab* (respect) and *ta'zim* (honour) are related to love and obedience. Juniors should keep in mind the sincerity of elders, do not consider yourself to be equal to seniors, always respect and honour your elders, keep in mind the respective ranks of various elders e.g. father's right has priority over the rank of sheikh (spiritual) mentor. But *ustad* and *shaikhs* hold great right hence obeys them as far as possible.[41]

9. Aadab to be observed by Senior for juniors:

There are also some *Aadaab* which the seniors should observe for juniors.

Seniors should not get excited and loose temper for every little thing. Just as juniors are disrespectful to you in certain matters you too are disrespectful in a certain situations to your own elders. Therefore we should be tolerant and once or twice should admonish the junior in a light manner. If a senior totally refrains from toleration, he will be loosing the virtue of patience (*sabr*) for ever. In fact Allah has appointed a senior (to guide others).[42]

By the Hadith:

A believer, who mixes with people and patiently hears their difficulties, is better than one who stays away from people and is not patient over their wrong doings and mischief's.

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40. *Ibid.*, pp. 326-329.
41. *Ibid.*, pp. 332-333.
42. *Ibid.*, pp. 352-353.

If you are sure that some one will never fulfill your request, never ask him for something which is not obligatory (*waajib'*) in Islamic *Shariah.*

Some people (senior) behave arrogantly, they totally discard others, and even great peoples are involved in this malady. There is need to exercise, exceptional care to refrain from this type of attitude. A person who is a Shaikh-*e-Kamil*, who comforts the *Taalib* (the searcher of Allah) and supports him during his conditions of despondency and frustration. He provides solace to the *Taalib.*[43]

People wholly ignore the rights of their wives and children. They are proficient in only exercising dictatorial authority. They do not stop to think.[44]

A senior who looses temper voluntarily or involuntarily over some one, should try to please him or her the next day. But if you were wrong then do make expression quite frankly and do not beat about the bush. Do not hesitate as both will be equal on the day of *Qiyamah* for justice.

Juniors are to be regarded as the complements of seniors. Both are in need of each other. Sometimes, juniors have certain excellences of which seniors are totally deprived. Therefore, never despise juniors even if they are those under your authority.[45]

These above manners are generally for every one, off course there is exception in case of very close and intimate friends, servant and master or '*Shaikh'*. Intimacy is a feeling which exists side by side with the appropriate Islamic Social Behaviour.

10. Aadab of Gifts:

According to *sunna* giving gifts, paying respects and showing love and goodwill are counted in good manners. Gifts should be presented secretly[46]. Do

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43. *Ibid.*, p. 357 also *Al-Ifazat al-Yommiyah*, p. 68.
44. Maulana Ashraf Ali Thanvi, *Aa'daab al Mua'ashrat.*, p. 357.
45. *Ibid.*, pp. 355-356.
46. *Ibid.*, p. 138.

not disclose it to any one, due to ignorance people disclose. One who accepts the gift does not give it (the gift) in charity in the presence that made the gift, but in absence of the person who give it (gift) it may give in charity.[47] This practice should be only out of love and devotion; it should not be on the request of the persons. Do not leave a gift or cash in some one pocket, baggage or desk which is cause of worry but give him directly when presentee is also alone.[48] We may ask if the gift is in kind, not in cash or cheque, may have to ask by presentee what he likes and preferences present something which he prefer. If you have a specific use in mind for a gift or a sum of money, then mention it during presentation, then request politely and humbly for the reason for rejection and avoid the error in the future but do not insist on the acceptance. If the gift is refused because of a misunderstanding by a baseless supposition or misinformation then it should be corrected, in fact it is better to immediately notify him of the error.

Accept the gift of someone who does not expect in return, other wise it will lead to ill feeling. However, one who has accepted the gift should endeavor to reciprocate. But try to give something. If someone does not give anything in return at least praise him and expresses your gratitude and say "*Jazzak Aallho Khaira*".[49]

Present a gift of your own likings to further mutual affection and love, but if a gift is bought by contribution the purpose is defeated since you do not know the names of contributors and also are not sure whether they contributed willingly or under pressure. Consequently present gifts individually and either directly or through a trusted friend. To accept the gifts from mentally deranged persons, from *na-baligh* (minor) children is not permissible. Presenting a gift, while making *musafah* is not permissible.

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47. *Ibid.*, p. 134.
48. *Ibid.*, p. 136.
49. *Ibid.*, p. 143

Malfoozat of Hazrat Maulana Thanvi regarding *Hadiyyah*:

"Once I was on journey in a town and there the people had decided for contribution and give me a gift on departure, when I was informed of this I instructed them never to do this. Sometimes among the donors anyone does not contribute whole heartedly, but gives as a result of indirect pressure since the collectors may be prominent men of the town. Secondly the purpose of present gift is to increase the *muhabbat* and friendship. Thus, even if the contributor gave whole heartedly, the aim of *Hadya* is lost since the identity of the giver will not be known."[50]

A man presented a *Tasbeeh* (rosary) to me; a third person was staring at the beautiful *Tasbeeh*, and enquired about the cost Hazrat said:

When a *hadyah* is presented the value should not be asked. This is among the social etiquettes of *hadiyah*. The giver is displeased by this on account of the possibility that the gift will not be appreciated if it is of low price.

11. Aadaab of Intercession:

(1) The way adopted to intercede (on behalf of another) should not in any way curtail the liberty of the with whom you are interceding. Nowadays, intercession is in fact compulsion. Indirect pressure is applied. A man will take advantage of his prominence or rank to compel another to submit to his request. This is not intercession. Such intercession is not permissible.

(2) If someone extracts service, etc. from another on the strength of his relationship with a man of prominence or rank and it becomes discernible that the or aid is not offered freely wholeheartedly, but has been forthcoming solely on the relationship which the taker of the service enjoys with some prominent persons, then acceptance of such of such aid or service is unlawful. As a result of the relationship, then one who supplies the aid entertains the nation that if he does not provide the

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50. *Ibid.*, pp. 136-137.

requested assistance, the man of prominence will be displeased. Thus, to make a request to some one to fulfill the need or supply some aid on this basis is *haraam*.[51]

Without investigation, intercession should not be made, but if the work happens to be a *wajib* then to intercede is permissible on behalf of another person but it is not permissible to impose any kind of pressure, direct or indirect, on the person the intercession is directed.

In fact, intercession (*sifaarish*) is a branch of advice (*Mashwara*) which cannot be imposed on anyone. A person will be in full rights if he rejects the intercession.

"*Malfoozat*" regarding intercession:

Hadhrat Bareerah (RA) was a liberated female slave. She was in the *Nikah* of Hadhrat Mughees (RA). On being liberated she invoked her right of abrogating the *Nikah*. Hadhrat Mughees wandered around the street in her love. Prophet Mohammad (SAW) over come with pity interceded on his behalf and advised Bareerah:

"O Bareerah! Marry Mugheeth."

The nature of intercession will become evident from the discussion that follows. Hadhrat Bareerah asked:

"O Rasulullah! Is this a command or an intercession?" Her question was wonderful and suitable. In reply Rasullah (SAW) said:

"It is an intercession."

Bareerah said: "I do not accept it". Rasulullah (SAW) remained silent. But now a-days if a *mureed* tells to his shaikh that he does not accept his (the shaikh's) intercession. The *Pir* (spiritual guide) would get irritabled.[52]

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51. *Ibid.*, pp. 149-150.
52. Maulana Ashraf Ali Thanvi, *Husn al Aziz*, p. 268.

A gentleman said to Hadhrat Maulana Thanvi (RA) "I want my son to learn dentistry. If you will write a letter of Intercession to the teacher in Lahore, I hope he will pay great attention. But Hadhrat Thanvi, replied and said. I have no objection in writing the letter. But this is not relevant. Applying the pressure for intercession is not proper. If an intercession is first made, then the conditions which the dentist normally stipulate for acquiring the profession cannot be applied freely on account of his liberty having been curtained by the intercession.[53]

12. Aadab of *Qardh* (Loan):

Do not borrow (*Qardh)* from a person who is not will willing. *Qardh* is a loan of cash *Aaryah* is an item which is borrowed for a short period. Always avoid taking a loan as far as possible. If conditions force you for taking loan, then remain worried for its payment; never be careless in making repayment. On being insolvent if the debtor fails regarding repayment one should adopt *sabr* and listen silently.[54] In such circumstances the creditor may address some abusive words or speak harshly and rebuke. He has the right to rebuke his debtor on default of repayment. Regarding repayment be careful and make a note for any type of *Qardh* as a *wasiyat* (directive) so that ones heirs will know. What to do in the event of death of debtor when repaying a debt says some words as *dua* for the creditor and express your gratitude.

Creditor should not pressurize the debtor, when he (debtor) is miserable, regarding repayment. He should happily consent to an extension. There is a tremendous amount of Thawab for waiving debts. Allah Ta'ala will further lighten the hardship of *Qiyamah* for one who waves debts.[55]

Granting a loan is better than giving Charity, therefore it is an act of goodness to give a needy person a loan. When a person is unable to repay and he wants to make arrangement with another person to stand security for

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53. Maulana Ashraf Ali Thanvi, *Al-Ifazat al Yomiyah,* vol. p. 297.
54. Maulana Ashraf Ali Thanvi, *Taleem al-Deen,* p. 66.
55. *Ibid.,* p. 65.

payment, then readily accept this, arrangement. Do not refuse, if there is reason hope for payment to be forthcoming. This arrangement is known as *Hawalah* in Islam. There is much *Thawab* in it. Should not keep in trust (as *amanat*) any article or cash with poor and needy person. It is quite possible that in their moment of need the *nafs* overwhelm's them and they make use of articles or sell it.[56]

When obtaining a loan keep a record of it and when making payment, then too record it. In fact taking a loan is a deplorable act, if one dies without repayment of the debt, the *rooh* (soul) remains, entry to *Jannat* is blocked.

Loans and debt should not be utilized for the acquisition of items of luxury. Rasulullah (SAW) said; "To ask in disgraceful". On who does not detest debt is an unscrupulous person. A debtor who deliberately neglects to pay his debt is a very selfish person. He transfers his burden onto another and then adopts careless attitudes.

Some people have the bad habit of attempting to avoid payment by making false promises and tender excuses whereas they are in a position to pay. This act of part paying is an act of *zulm* (injustice).[57]

13. Aadaab of Things in General Use:

An object which is for the use of several individuals keep should be kept in its original place after use, because when it is required by someone else he should not have to search. Having used an item e.g., chairs bed thus do not leave it at a place that it becomes an obstacle for others. If any item its to be given to someone, do not throw it in his hand. An object borrowed thus for use should be returned it immediately after use, do not wait for the owner to request for return of the item. Have a fixed place for your things; always replace them in their fixed place after use. Do not leave any unbareable thing on chair, on bed i.e. a needle, a knife because it is harmful if somebody sits on

56. Maulana Ashraf Ali Thanvi, *Aa'daab al Mua'ashrat* p. 211-212.
57. *Ibid.,* p. 213.

chair or lies down on bed. Do not pull a needle with teeth, when it becomes stuck in a cloth while stiching, and never pick teeth by a needle or knife which is risky.

Do not suddenly lift a stone which has been lying in the same spot for a while. Sometimes a scorpion, etc., may be concealed thereunder. Do not throw peelings on pathway which is inconvenience for any one. Wear suitable garments in winter to keep away from cold or few because ladies wear insufficient dresses. Dust the bedding before lying; there may be some harmful insects. After having breakfast, lunch and dinner the left our food should not be thrown into a dustbin, keep it in a place where animals and birds may eat it.[58] Do not through a lighted match and do not leave a burning lamp at home when no one is there. Some people are in the careless habit of keep into their cup of hot tea or water at the edge of table it may be harmful. Be careful when handling any dangerous item i.e., a burning candle, boiling water hot oil etc.[59]

Do not purchase unnecessary things always keep stock of domestic material and essential medicines at home? Do not used medicines without the concert of the physician especially eye drops?[60]

When on journey do not accept responsibility of looking after the goods of any stranger and do not accept to deliver any letter or parcel from them. Do not eat food given by stranger. Take additional money when on long journey.[61]

If some in debt make payment immediately you can afford something pay whenever. You are able do not go give a large amount on loans which will be trouble you in the event of repayment.

Always cover such instruments as open knife, drawn sword etc. If you are passing through a gathering, keep the point and sharp edge down. Do not point such instrument towards any one that may be risky and forbidden and do

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58. *Ibid.*, pp. 194-197.
59. *Ibid.*, p. 197.
60. *Ibid.*, p. 198.
61. *Ibid.*

not give an open knife and sword in some hand. Place it down so that he may leave it himself.[62] Do not cut a tree which provides shade and rest for people or animals, if the tree is not your own property. This practice trouble peoples and animals regulating *Adhab* (divine punishment).[63]

The *thawaab* for giving people insignificant items such as salt or a match to light the fire is as much as the *thawaab* one can obtain by preparing the whole meal for another. Giving a drink of water to someone in a place where water is available in abundance is the equivalent in *thawaab* of having emancipated a slave. Giving water in a place where water is scarce is equal in *thawaab* to reviving dead person.[64]

62. *Ibid.*, p. 201.
63. *Ibid.*, p. 201.
64. *Ibid.*, pp. 201-202.

CHAPTER – V

MAULANA ASHRAF ALI THANVI: RELIGIOUS REFORMS

Maulana Ashraf Ali Thanvi realized that by the impact of the British rule and influence of Western philosophy and civilization and Western way of life was spreading rapidly among the Muslims. This was also due to the lack of religious education and authority of Islam decreased in their hearts. The western progress, culture and civilization influenced them and brought them closer to ignorance. The pro-western, free mind was getting away from Islamic Shariah, Islamic way of life and ethics.[1]

Another development that was troubling Maulana Thanvi was the reformatory merchants which were isolating Muslims from *Qur'ān* and *Hadīth* and bringing Muslims to un-Islamic practices[2].Maulana Thanvi therefore embarked upon a campaign of reforming the religious ideas of contemporary Muslims on the on hand and remove the corrupt and un-Islamic practices and rituals from their lives on the other hand. Maulana Ashraf Ali Thanvi reformed the apparent and the hidden deeds, even if people do not realize these in every day life. Peoples learnt religious knowledge from Maulana Thanvi, and used them correctly in daily life. They developed relationship with Shaikh. The peoples referred to Shaikh Mujaddid Maulana Thanvi for protection from *satan* and presented their "*waswasa*" cure. They presented their problems and asked for their solution and salvation. Maulana Thanvi prescribed remedy for cure the people and they were satisfied self.

Maulana Ashraf Ali Thanvi realized the need to remove the non-Islamic ideas and reform them by teaching, preaching, writings, and lecturing. He shared an astounding comprehensive knowledge of all branches of Islamic

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1. Prof. Mohammed Abdullah, *Islamic Tasawwuf Shariah and Tariqah,* Delhi 2001, p.5
2. Ibid., p.6

sciences was. He removed the excess and shortcoming in all the five branches of the religion and moderates them. His religious approaches and his view points on different issues reflect a genuine, thorough examination of Islamic thought. His acute intelligence, revolutionary method, of training and teaching is love of Allah and his messenger Prophet Mohammed (SAW).He cleared the minds of those Muslims who were intellectually attached by the western colonial powers. He taught them with literary and academic power in the form of his speeches, writings, legal opinion (*fatwa*) and spiritual training (*tarbiyah*) and all religious influences of the modern age.

Maulana Thanvi brought the reforms single handedly. His works in all branches of religion make him a renovator of Islam. He stayed away from politics and worked whole heartedly for Islam.[3]

Every true Islamic reformer roots out the irreligious practices which are performed by the peoples in the name of religion. Maulana Thanvi battled against all evil, innovation in religion and presented Islam in the true light of *Qur'ān*and Hadith. He was deeply concerned about the ignorance of the Muslims, who performed many unnecessary acts and observed them as virtuous act. Hence he gave many lectures and wrote many reformatory books which I have already mentioned in chapter IV. His book *'Hifz al-Iman* specially denounces such un-Islamic Practices and rituals as grave worshipping, soliciting other than Allah, believing in the Omnipresence of the Prophet Mohammad (SAW) and pious people so on and so forth. Another work entitled *"Aghlat al-Awam"* is a zealous and sincere effort to root out all un-Islamic worship belief among the people. Innovations in belief, (*bid'at*) and concept of intercession transactions in belief,is particularly condemned in this book. Maulana Thanvi balanced approach allocate all religious injunctions in their proper place without excess (*ifrat*) or short coming (*tafrit*).[4]

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3. Mufti Mod. Taqi Usmani, *Hakim al-Ummat Key Siyasat Aftar.* (The political views of Hakim-al-Ummat) in Islam Aur Siyasat. Multan, 1998, p.22.
4. http:/annoor.wordpress.com/biography.of-hazrat thanvi.

Maulana Thanvi denounced the innovations of *Shariah* as well as *Tareeqah* and furnished religious arguments against them. He did not out-rightly denounce *Tariqah* system but rather tried to bring *Tariqah* system and its concept close to the *Shari'ah.* According to him those who thought *Shariah* and *Tariqah* as two different things were wrong. Maulana Thanvi explained *Shariah* and *Tariqah* as complementary, consistent and compatible to each other. They offer mutual aid and assistance to the seekers of the truth to comprehend the reality and get its glimpses.

Maulana Thanvi removed the false nation of superiority of one Tariqah over the other. According to him *Naqshbandiyyah* or *Chishtiyya* are different names but their reality is one.

1. Islam and Iman:

Maulana Thanvi held that the meaning of two words, *Islam* and *Iman* are particularly same He quoted the following verses from *Qur,an* in which, Allah said:

> "Lo! The religion with Allah (is) the surrender to His will and guidance of Islam."[5]
>
> "If any one desire A religion other than Islam (submission to Allah) Newer will it be accepted of him and in the thereafter He will be in the ranks of those who have Lost."[6]
>
> "And whose becomes a renegade (or abandons Islam) and dies in his disbelief: Such are whose work has fallen both in world and Hereafter. Such are rightful owners of the fire."[7]

According to Islamic law if a *murtad* became a Muslim he must remarry the former wife again. But it depends on the consent and free will or approval of wife. If she refuses it can not be imposed on her and she cannot be compelled to marry him.[8]

> "O you have believed! Believe in Allah And his messenger, And Scripture which He Hath (Has) sent to His messenger And the

5. *Holy Qur'an,* III (Al-Imran) : 19, Eng tr. By M. Pickthal, Delhi, n.d. p.59.
6. *Holy Qur'an,* III (Al-Imran) : 85, Eng. tr. By Abdullah Yusuf Ali, Canada, 1977, p.145.
7. *Holy Qur'an,* II (Al-Baqarah) : 217, Eng. tr. By M. Pickthal , Delhi n.d. p.89.
8. Maulana Ashraft Ali Thanvi, *Hayaat ul - Muslimeen,* Delhi, n.d. p.13.

> Scripture which He sent to those before (him). Any who denieth (disbelieves) Allah, His angels, His Books, His Messengers, and the Day of Judgement hath (has) gone Far, for astray. Those who believes, then reject Faith, Then believe (again) And (again) reject Faith, And go on increasing in unbelief, - Allah will not for give them Nor guide them on the way.[9]

5. Allah Says:

> "Lo! Those who disbelieve our revelations, we shall exchanging them for fresh skins that they may taste the torment Lo! Allah is ever Mighty, wise. And as for those who believe and do good deeds, we shall make them enter gardens underneath which rivers flour to dwell there in for ever; There for them are pure companions ... and we shall make them enter plenteous shade. Qur'an[10]

The above *Aayaat* describe the pleasure of Paradise for the people of Islam and the pains of *Jahannum* are mentioned for the disbelievers of Islam. Therefore it is necessary for every one; he should be good Muslim in life and die with Imaan (or faith).[11]

Maulana Ashraf Ali Thanvi explains other *Aayaat* (verses) and *ahadith* is details in his book, *"Hayaatul Muslimeen"*.The most superior and exalted in belief in *Kalimah* (or text of La Ilaha Illallah (or in Islam)".

> "O Muslims! The life on the earth is little. If you remain, constant on Islam, irrespective of whether you have to suffer some hardship, the comfort and luxuries which you experienced and enjoy immediately after death, will obliterate the memory of any difficulty or hardship which you had undergone here on earth".[12]

If someone turns away from Islam due to inconvenience, avidity or difficulty and disbelief. Allah forbids! You will suffer such terror and punishment just after the death, and you will forget rest and pleasures which you had enjoyed in life. You will never be free from trouble and dread which will overlook after death. Therefore a person with the least amount of understanding will no renounce Islam for the sake of even the kingdom of the world.

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9. *Holy Qur'an,* IV (An-Nisaa): 136-137 (Eng. Tr. By Abdullah Yusuf Ali, Al-Madina 1413 AH, pp. 260-261.
10. *Holy Qur'an,* IV (An Nisaa): 56-57, Eng. tr. By M. Pickthal, Delhi, n.d. p.98.
11. Maulana Ashraf Ali Thanvi, *Hayaat ul- Muslimeen,* Delhi, n.d, p.14.
12. *Ibid.,* p.14.

Thus Hazrat Maulana Thanvi prays O Allah! Guide our brotherhood and be rectified their intelligence.[13]

2. Acquisition of Islamic Education (Learning and Teaching):

Quoting the famous *Hadith,* of the Prophet Mohammed (peace be upon him): "The acquiring of *Deeni* (religious) knowledge or trying to achieve the education is *wajib* (*Fardh*) on every Muslim."[14]

Maulana Thanvi says: It is clear by the above *Hadith,* that the acquisition of Islamic education is compulsory, to every Muslim, i.e., male and female, rich and poor, either who live in a city or village. Moreover acquiring the religious knowledge is not confine to the medium of Arabic, it can be acquire from any medium of either Arabic or non-Arabic books i.e. English, Urdu, or Bengali, Hindi, Gujrati etc. language of the world and also by religious scholars and *ulema* people may attend classes or having private tuition or by listening the lectures of reliable Qualified scholars or *ulema* and *Mashaikh.* Those women are unable to read and can't reach to any *Alim*, should get through their husbands, and they enquire from the *ulema* about religious knowledge and requirements.

Muslims may receive the essential Islamic education in English, Urdu, Bengali, Hindi, Gujrati, etc. by carefully studying by *"Bihishti Zewar"* which is most famous and easy to understand.

As Prophet Mohammed (SAW) said:

> "O Abu Zar! (a Sahabi) of Prophet Mohammed (SAW) – if you go some where to learn any *Aayat* (verse) from the *Qur'an*, it is better for you then paying the two *rakat* of *Nafl* (or optional offering prayer), and if you go anywhere to acquire a topic of Islamic Fiqh (Law) or subject of religious knowledge and Islamic education, whether you practice on it what you learn performing a thousand *rakat* of *Nafl* (*Sala*)".

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13. *Ibid.*, p.15.
14. *Sunan Ibn Maja,* Vol. 1, Urdu tr. Abdul Hakim Khan Akhtar Shajhanpuri, New Delhi, 1990 p.25, *Sunan Abu Dawood,* English tr. Ahmed Hasan Al- Madani New Delhi, 1985, p.1034 and *Jame al-Tirmidhi,* vol. II. Urdu tr. Badiuzzaman, Delhi, 1982, p.244.

The value and significance of religious knowledge even if one did not practiceit is paramount. There are thee reason for this:

1. Knowledge prevents from going away from the right path because of the realization of truth. This is itself a great pleasure.
2. Acquisition of knowledge will lead to correct action (*Aml*).
3. Knowledge enables one to instruct other in the truth. This is too of great merit and tremendous *thawab.*[15]

Hadith of Prophet Mohammed (PBUH):

> "The best charity and gift is for a Muslim acquires religious knowledge, then imports to a brother (Muslim).[16]"

The above *hadith* proves the importance of religious (*Deeni*) knowledge, in whatever measures one has required. Its *Thawab* is greater than all acts of charity. Howe gracious is Allah Ta'ala! He bestows the greatest of *thawab* for slight effort of the tongues. Such huge amount of *thawab* can never be attained by expending even large sums of money in charity

Allah says:

> "O you who believe' word off from youselves and your families the fire of Hell.[17]

Hazrat Ali explain that you must give the religious education to your family members, It is clear from this *aayat* and *hadith*, teaching the religious education to wife and children is obligatory duty.

Hadhrat Abu Huraira (RA) narrates that of Prophet Mohammed (PBUH) said:

> "After the death of faithful Muslim he still gets the credit for and receive virtuous of the deeds by teaching, lecturing and consulting Islamic education to others. Propagation of religious knowledge and by writing and translating the religious books or presenting books to others as gifts or as *"waqf"* to student of religion or supporting than and their institution etc. and god Muslim child and children".[18]

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15. Maulana Ashraf Ali Thanvi, *Hayaat ul- Muslimeen*, p.16
16. *Sunan Ibn Maja*, Vol. I, *op. cit.*, p.101.
17. *Holy Qur'an*, LXVI (Al-Tahrim): 6, Eng. tr. By M. Pickthal, n.d. p.682.
18. *Sunan Ibn Maja*, *op. cit.*, p.101 Also in *Mishkat Sharif*, Vol. I, Udu tr. Mohtamim Ashab al-Matabe', Karachi, 1954, p.101.

Acquisition of Islamic education is *fardh* (compulsory) as we explain by the above *Aayaat* (verses) and *hadith* and the considerable *thawab* therefore are establish by these. Every Muslim must have the essential knowledge of Islam. Maulana Ashraf Ali Thanvi's simple methods of acquiring religious education now explain which enables the general public to acquire such knowledge. Those who can a read a book, in Urdu or its translation in English or in any other language, e.g., *"Bihishti Zewar"* (or Heavenly ornaments), *"Taleem Uddin"* (or teaching of Islam) and *"Qasdus Sabeel" (Tabligh-e-Deen). Tashil al-Mawaiz* and all other books in urdu and their English translation. All the above religious books should be studied chapter by chapter or lesson by lesson from a qualified teacher or reliable *aalim*. Maulana Ashraf Ali Thanvi has stated in his "*Hayaat al-Muslimeen*". If you don't find the services of a teacher then study and read these books yourself and whenever you do not understand and if you have there some difficulties marks with pencils or make a note then later seek a clarification whenever you meet some one who was expert teacher and a reliable *Aa'lim*. Those peoples who cannot read Urdu they should invite and request a learned Muslim scholar or a qualified teacher to read and explain the difficulties. It is the duty of the community to make permanent arrangement is which beneficial than a temporary and should be paid good salary. Always select a god Muslim as your teacher.[19]

The above is a brief example for seeking religious knowledge. Steadfastness will result in the easy acquisition of the essential teachings of the *Deen*.

3. Teaching of Qur'ānand its Recitation:

> The saying of Prophet Mohamed (PBUH): "The best among you are those who learn the Quran and teach it."[20]
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> "Why does not any one go to the mosque and learn to recite two *Aayaat* of *Qur'an*? Thus it is better for him, which is better for you and

19. Maulana Ashraf Ali Thanvi, *Hayaat ul- Muslimeen*, p.18
20. *Sahih Bukhari*, Vol. III Urdu tr. By Maulana Abdul Hakim Khan Akhtar Shahjahanpuri, Delhi, 193, p .40.

> valuable than obtaining two camels, and three *Aayaat* are better *Aayaat* (Verses) are better that three camels and four *Aayaat* (verses) are better than four camels and so on (similarly) for each additional verses"[21]

It is proved by *Ahadith* that learning of even a part *of Qur'ānMajeed* gaining the great *thawab.* "One who read or recite the *Qur'ān*correctly and clearly he shall be ranked with angels who records human deed' and are highly respected and pure. While the person, who read *Qur'ān*with difficulty and is not fluent, shall be rewarded twice."[22]

The twice rewards means: One for reading and another reward for the added effort. This is good news for those who recite with difficulty and not fluent to continuing the recitation that they not give up reading *Qur'ān*as they shall be rewarded.[23]

Hadhrat Ibne Abbas (RA) narrates that Prophet Muhammed (PBUH) said:

> "One who has no Qur'ānin his chest (or heart) is really like an abandoned house."[24] Let no Muslim be without Qur'ānis his heart. Learn a few verses at least".

Since as it is clear in the beginning the education of *Qur'ān*and its recitation is *fardh* on every one, Hence no Muslim should be without *Qur'ān*is his chest, so at least learn some Aayat (verses) of *Qur'an,*

Hadhrat Ibne Masod (RA) narrates that the Prophet Muhammad (PBUH) said:

> "A person who recite one *harf* (letter after *Qur'an,* obtains one virtue; each virtue; multiples to ten virtues" I am not saying that the (ALAM) is one *harf.* But, *Alif* is it is one *harf;* the *Laam* in it is one *harf* and the *Meem* in it is one *harf.*"[25]

This is an example similarly when a person read *"Alhamds"* in the *Qur'ān*he earns fifty virtues. Allah be praised it is, therefore, most deplorable if

21. *Sahih Muslim,* Vol. I, Urdu, tr. By Sayyid Raees Ahmad Jafri, Karachi, 1958, p.507.
22. Sahih Bhukhari, Vol. II, *op. cit.,* p.504.
23. Maulana Ashraf Ali Thanvi, *Hayaat ul- Muslimeen,* p.20.
24. *Jame Tirmidhi*, Vol. II Urdu. tr. Published by Rabbani Book Depot, Delhi, 1977, p.146
25. *Ibid.,* p.146

a Muslim do not read or learn the *Qur'ān*and fails to take advantage of this great offer of Allah. (The Almighty).

Yahyah bin Ayyub (RA) narrates that Prophet Mohamed (PBUH) said:

> "One who read the *Qur'ān*and followed *Qur'anic* teachings *(*or *Shari'ah*) his parents will be crowned on the Day of judgment with light more beautiful that than that of the sun when near to you Just imagine the rank and the virtues of the person himself who studied and followed Qur'an."[26]

Hazrat Suhaib (RA) narrates that Prophet Mohammed (PBUH) said:

> "He who recite the *Qur'an*, memorized it, accepts its *halal* (lawful) as *halaal* and *haram* (forbidden, things) as haraam (i.e. his beliefs in these maters area correct), Allah Ta'ala will enter him into Jannat and accept his intercession on behalf of ten such person of his family upon whom entry into Jahannum has becoment (i.e. Allah Ta'ala will forgives them because of his inter cession)."[27]

Uqabah Bin Aamir (RA) narrates that Prophet Mohammed (PBUH) said:

> "Continue the reciting the Qur'ānbecause on the day of *Qiyamah* it will appear as an intercessor for the recitor."[28]

To follow Qur'ānand *Hadith* it is obligatory duty of every Muslim. Every Muslim must therefore learn *Qur'ān*and teach it to their children: complete *Qur'ān*or a part of *Qur'an*, *Qur'ān*learned by heart (or *Hafiz*) or recite simply, correct Arabic pronunciation or as good as we can and recitation or listening to a *Qari*, or *Hafiz*. It is essential to acquire its way and its means. The virtue have already been described and they will also apply to all the necessary arrangement for learning and teaching the *Qur'ān*to establish the a simple *"Madrasa"* in each locality or Muslim religious schools to teach *Qur'ān*and essential *Shariah* as is the *Bihishti Zewar* a reformatory word of Maulana Thanvi. So that children can be taught to recite the *Qur'ān*and *Hadith*, and adults should devote this time towards its acquisition. If a voluntary person

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26. *Sunan Abu Dawood,* Vol. I, Urdu tr. by Hazrat Allama Wahiduzzaman Karachi, n.d. p.543.
27. *Jame Tirmidhi, op.cit.*, p.147.
28. *Sahih Muslim,* Vol. I, *op.cit.*, p.507.

is not available let the community should contribute towards the salary of a part time or full time teacher or *Molvi.*

Belief in Taqdeer and Tawakkul in Allah:

The belief in *Taqdeer* is compulsory for a faithful Muslim who believes in *Taqdeer* and *Tawakkul* are as follows.

(a) A man will never lose the balance of his mind in any adverse situation, trouble, accident, and disaster. Strong belief in *taqdeer* will indicate the Allah as wish. He wills what He pleases and nothing can stop it. He listens to our prayers and He removes our trouble when He pleases.

(b) A man who believes in *taqdeer* accepts what comes his way with contended resignation.

Once a Muslim understands and accepts *taqdeer* he will not be frustrated, there could be a delay in removing the trouble, he will not get heart broken, and lose hope and weaken as a result for any delay of time.

(c) Once this is clear the adherent of *taqdeer* will not adopt unlawful ways that is un-Islamic *haram* that could bring Allah's wrath. Because he understands that the problem can not be solved without Allah's will and permission consequently, he will not do anything to displease Allah by the adoption of unlawful measure.

(d) In addition to permissible means, care and remedy, and Muslims will take prayer seriously and beg Allah to remove his troubles by His mercy. He will pray with his heart and his heart will tell him that this is the best for him to do. Prayers will bring closer to Allah and closeness to Allah is the root of all happiness.

(e) When a Muslim is confident that every thing that happens is from God and by His will, he will no longer be proud or boastful on success by any means. In short, thank Allah when successful and be patient when you fail.[29]

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29. Maulana Ashraft Ali Thanvi, *Hayaat ul- Muslimeen*, pp.31-32.

This is the great advantage which Allah points to the following verse:

> "In order ye (you) may not despair our matters that pass you by, nor exult over favours bestowed upon you. For Allah Loveth (loves) not Any vainglorious boaster."[30]

Allah states in *Qur'an*:

> "After, you have consulted and when you law firmly decided then you have trust on Allah. Lo! Allah loves those who put their trust in Him."[31]

The Islamic conception of *Taqdeer* should not be misconstructed and the essential and correct ways and means for worldly affairs should not be discarded on the pretext of resignation to *Taqdeer*. It means try your best and try every thing and keep hoping of success by the mercy of Allah. Never be helpless not ever is you worldly affairs, because the errors and weakness have been criticized in the *hadith*.

The *Hadrat* Jabir (RA) narrates that Prophet Mohammed (PBUH) said:

> "You can never be a Momin unless you belive in Taqdeer --- in its goods and its bad and have no doubt that what was could not be stopped, and what was not destined could not be happen to you.[32]

Hadrat Anas narrates that Prophet Mohammad (PBUH) said:

> "Tie your camel and then trust to Allah-Employ all the means of safety and security but can not trust on Allah alone. In the second *Hadith* which is narrated by Hadhrat Abu Khuzima RA) narrates that Prophet Mohammed (PBUH) was enquired: "Do Healings and medicines alter *Taqdeer*." The Prophet Mohammed (SAW) replied, "This is also destined and an integral part of one's destiny."[33]

As the result of above *hadith* Hazrat Maulana Thanvi stated that our Muslim brothers and sisters keep in mind and think about the *Qur'anic Aayaat* and *Ahadith*: do not be weak in your *Deen*, no matter what difficulty or troubles came never lose your head, never loose the balance of your mind, do

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30. *Holy Qur'an,* LVII, (Al-Hadid): 23, Eng. tr. By Abdullah Yusuf Ali, Al-Madina,1413 A.H., p.1696
31. *Holy Qur'an,* III (Al-Imran): 159, Eng tr. by M. Pickthal Delhi n.d., p.79.
32. *Jame Tirmizi,* Vol.II, op.cit., p.4.
33. *Ibid.*

not be heart, broken do not fail in your religion try your best, pray to Allah and repose all your trust on Allah Ta'ala. He will help you.[34]

Punctuality and Regularity of Salaat (Prayers):

Salaat is second pillar of Islam and occupies a pre-eminent position and the practical duties of Muslims. Prayer is the first manifestation of *Iman* (faith). It is, in fact submission to Allah in appearance as well as in effect. It is complete and unparallel form of worship comprising of utmost humility, meekness, servility, supplication, praise and recitation. Every posture, action and mound signifies one or the other aspect of banishing of mankind to Allah.[35]

Some *Qur'anic Aayaat* and *ahadith* regarding the *Salaat*, will be explain here.

> "This is the book; In it is guidance sure, without doubt, to those who fear Allah; who believe in the unseen, are steadfast in prayers, And spend on it, of what we have provided for then."[36]
>
> Establish worship, pay the poor-due (or *Zakat*) and bow your heads with those who bow is worship.[37]
>
> "O you who believe! Seek help in stead Fasteners and Prayers."[38]

Everybody needs peace of mind and prayers are a big help.

> "O you who believe! When you rise up for prayer ... and if you are sick or on journey, or one of you comes from the closed, or you have had contact with women, and you find not water, then go to clean, high ground rub your faces and your hands with some of it."[39]

In certain circumstances, e.g., sickness, non-availability of water: instead of ablution and bath you have *"Tayammum"* or dry ablution. If you can't stand than pray while sitting. If you can't even sit then pray lying (is bed).

But you must pray if you are a Muslim.

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34. Maulana Ashraf Ali Thanvi, *Hayaat ul- Muslimeen.* p.37.
35. Maulana Ashraf Ali Thanvi, *Bihishti Zewar*, Eng. tr. by M.M. Masroor Khan Siroha, Delhi, 1998, p.91.
36. *Holy Qur'an,* II (Al - Baqarah): 2-3 Eng. tr. by Abdullah Yusuf Ali, Al Midna, 1413 A.H., p.7
37. *Holy Qur'an,* II (Al- Baqarah): 153 Eng. tr. M. Pickthal n.d. p.27.
38. *Holy Qur'an,* II (Al – Baqrah): 153, Eng. tr. M. Picktha n.d. p.27.
39. *Holy Qur'an,* V (Al – Maidah): 6, Eng. tr. M. Pickthat n.d. p.120.

It is clear by the above *Aayaat, Salaat* is the most outstanding feature of Islam. It is the distinguishing factor between *kufr* and *Imaan.* All are unanimous over it that even if a *munafiq* is heard proclaiming and performing *Salaat*, then it is incumbent to regard him as a Muslim. *Zakat* although of fundamental importance is not as fundamental as *salat*:

Qur'ānMajeed command:

Allah says

> "Enjoin prayer only the people, And be constant therein. We ask the not to provide sustenance: We provide it for thee. But the (fruit of) The Hereafter is for Righteousness."[40]

Some traditions of Prophet Mohammed (PBUH) which, should be followed by every Muslim regarding, *Salaat* (Prayers).

Hadrat Abu Huraira (R.A.) narrates that Prophet Mohammad (PBUH) said:

> "Tel me, if anyone had a stream flowing at his door where he took a bath five times everyday, then can there be any dirt left on his body?' They said, "Non at all?' The Prophet, then said, "It is exactly the some with the five daily prayers Allah cleans and removes all sins (eternal and internal) because of *salah* (or prayer)".[41] One another *Hadith* is (Muslim) the major sins are not (automatically) included In any event; salah carries great virtues and reward".

Hadhrat Baridha (RA) narrates that Prophet Mohamed (PBUH) said:

> "The subject of a pledge which exists between the people and us (the Ambiyaa) is salaat. Thus, whoever neglects Salaat has become a Kaafir (i.e. in terms of practical life, not in term of Imaan)".[42]

Hadhrat Amr Ibn Shoaib narrating on the authority of his father that Prophet Mohamed (PBUH) said:

> "Remind your children to pray when they are at seven and make them pray through mild punishment if they don't after they are ten year old."[43]

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40. *The Holy Qur'an*, XX (Ta-Ha):132, Eng. tr. by Abdullah Yusuf Ali, Al Madina, 1413 A. H, p.911.
41. *Sahih Muslim* Vol. I, p.269, Also in Abi Mohamed Abdullah Ibn Abdur Rehman Tamim, *Sunan Darimi*, Kanpur n.d, p.138.
42. *Sunan Ibn Maja*, Vol. I, Urdu tr. by Abdullah Hakim Khan Akhtar, Shajahanpur, New Delhi, 1991, p.311.

Hadrat Maulana Ashraf Ali Thanvi Quoted so many *Aahadith* from different narrators in his book *Hayatul Muslimeen* some of them are explained here as "*Salah* (prayer) is the key of *Jannat* (Paradise), (*Darmi*). One other *Hadith* of (Muslim Sharif) the major sin are not (automatically) included. In any event, Salah carries great virtues and reward.[44]

Maintaining *Salah* indicates that this worship is most important factor for salvation and *Jannat* (Paradise). The above *Qur'anic* verses and *Ahadith* illustrate the great importance of *Salaat*. No Muslim should bring calamity and destruct himself by neglecting *Salaat* A believer should persist the proper performance of *Salaat*.

Payment of Zakat:

Zakat is the third pillar of Islam like *salaat* and obligatory on rich. No act is as important in Islam as prayer (*salaat*) and it would not be correct to say that the position of *zakat* is exactly the same as that of prayer.[45] There are numerous such *aayaat* which mention *zakaat* alongwith *salaat*. They also were describing their virtues, and serious warnings, of the Fire of Hell to those who do not obey. Hazrat Maulana Ashraf Ali Thanvi quoted some tradition of Prophet Mohammed (PBUH) in *Hayaatul Muslimeen* some of them I explain here as below:

> "*Zakat* is the bridge or the tall building of Islam" (*Tibrani*). One who has paid the *Zakat* on his property has purified his property. 'Not giving poor-due or *Zakat* means dirt and faith is your wealth and property."

Any one among you who believes in Allah and his Prophet Muhammad (PBUH) must pay *Zakat* on his wealth". Not paying *Zakat* implies lack in faith or *Iman*.

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43. *Sunan Abu Dawood*, Vol. I, Urdu tr. by Hazrat Maulana Wahid Uzzaman Karachi, n.d., p.211.
44. Maulana Ashraf Ali Thanvi, *Hayaat ul- Muslimeen*. p.74-75
45. Maulana Ashraf Ali Thanvi, *Bahishti Zewar.op.cit.*, p.235.

Abdullah bin Masood (RA) narrates that Prophet Muhammad (PBUH) said:

> "We are ordered to pray with regularity *salat* and to pay *zakat*. Those who does not pay *zakat*, no perform *salaat* too are not accepted. In another narration Abdullah Ibn-e-Masood narrates one who established *salat* is not a perfect Muslim because he ignore the poor-due this is not good enough to learn the credit of any good deed. *Hadrat* Anas bin Malik (RA) narrates (*Hadith*): One who fails to pay *Zakat* will be sent to Hell on the day of *Qiyamah.*"[46]

1. *Hadrat* Abu Hurairah (RA) narrates that Prophet Muhammad (PBUH) said:

> "Anybody who keeps gold and silver yet pays no poor-due (or poor – rate) shall on the day of judgment have plates made out of his gold and silver which will be then be heated in the fire of Hell and then used in branding this forehead, sides and back. When the plates have cooled they shall be heated to brand again on a day equivalent to 50,000 (earthy) days.[47]

2. *Hadrat* Abu Hurairah (RA) narrates that Prophet Muhamad (PBUH) said:

> "On the day of *Qiyamah*, the property wealth of one who did not pay *Zakat* will be converted into a monstrous and deadly poisonous serpent which will be string ground around the neck of this person. The serpent will bite at the jaws of this person and explain: "I am your wealth; I am your treasure."[48]

Hadrat Asmaa Bin Yazeed (RA) narrates that the she and her aunt visited Prophet Mohammed (PBUH) and enquired us: "Do you give their *Zakaat*?" we replied, "No" he then said, "Doesn't it frighten you that Allah may place bracelets of fire on your wrists? Pay the *Zakat* and keep up with it.[49]

The following facts are clear from the Prophets (SAW) traditions:

1. *Zakat* is *Fardh* on the rich and virtues.
2. Not giving *Zakat* means loss of Property or blessing or both in the world, and fire of Hell in the hereafter.
3. Allah's rejection of *Salah, fasting* and *Hajj* is absence *of Zakat.*

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46. Maulana Ashraf Ali Thanvi, *Hayaat ul- Muslimeen,* pp. 90-93.
47. *Sahih Muslim*, Vol. I, pp .610-11.
48. *Sahih Muslim* f, Vol. I,op.cit., p.613.
49. *Sunan Abu Dawood*, Vol. Iop.cit., , p.579.

4. Not giving *Zakat* or not paying poor-due makes you a number one hypocrite or *Munafiq*.

5. *Zakat* is the right of poor and right of Allah's creatures that you simply got to fulfill, if you are a Muslim (and not a polytheist or infidel, as tells the Qur'an.

> "And woe to those who join gods with Allah, - Those who pay not zakat and who Even deny the Hereafter."[50]

The essential rules and regulations concerning *zakat* are described in detail in Maulana Ashraf Ali Thanvi's Book *Bihishti Zewar* or Heavenly ornament English translation by M. Masroor Khan Saroha.

Zakat is *Fardh* on several items: Silver, gold, money in gold or notes (in your possession or loved by you to some one), pots and crockery of silver or gold, or gold work on cloth and jewellries.

Pay *Zakat* annually, after a year's possession, 1/40th or 2.5%. To clear up any confusion, read *Bihishti Zewar* or concerned any *Aalim* or learned men.

Zakat may be given to poor but give preference to own relatives then your neighbors, then give them in preference. Do not give *zakat* to your parents, grand parents or children or wife or husband. But you can give to the family of the deceased if they are poor. Never give *zakat* money to a mosque, any Islamic centre or organization without proper enquiry by only if an *'Aalim'* or *Mufti* or *Faqeeh* and learned scholar.[51]

Charity and Humanitarian Help:

Zakat is a fixed or limited duty *fardh* on wealthy Muslim one should not feel released from all other acts of charity once *zakat* is paid. There are very

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50. *The Holy Qur'an*, XLI (Fussilat) : 6-7, eng. tr. by Abdullah Yusuf Ali, al Madinah, 1413 A.H., p.1454.
51. Maulana Ashraf Ali Thanvi, *Hayaat ul- Muslimeen*. pp. 94-95.

many occasions in people's life and activities where spending money is virtuous, especially in Religious works and you better help than financially or personally or both.[52]

It should be clear that *zakat is* obligatory for every well-to-do Muslim. It is a legal tariff. In Islam the concept of a rich man is quite different from its usual sense. A Muslim who possesses the prescribed quantity of gold or silver or wealth in cash or kind equivalent to that, will be counted as a rich man. The quantum of *zakaat* can not be reduced or increased as it is its inevitable limit. But the Holy Qur'ānand traditions warrant that a Muslim should not be content with the stipulated rate of *zakaat*. He should spend over and above that if he has to spare. The Holy Prophet once said, "I am the wealth of a Muslim his other co-religionists have a share over and above the *Zakaat*.[53]

Besides *Zakaat*, giving of other charities is appreciable if one possesses wealth more than his need, i.e., requirements of himself, his family etc. It is execrable to give away all of one's possessions in charity. But if one is bestowed with the qualities of patience and forbearance in full and there is nourish his family being put to inconvenience, then it is not execrable, *Hadrat* maulana Ashraf Ali Thanvi said consult a *Shaikh* or *"Alim"* if you are not sure about helping a certain cause, it is All right. The *Qur'ān*and *Ahadith* both encouraging giving to charities and offering humanitarian help are given as example below:

Hadhrat Fatimah Bint Qais (RA) narrates that Prophet Muhammad (PBUH) said:

There are certain rights of poor on one's wealth beside *Zakat*:

(a) "It is not righteous that ye (you turn your faces towards East or West, but it is righteousness- To believe in Allah And the Last Day, And the Angels, Ad the Book, And the Messengers; To spend of you substance, Out of love for Him, For your kin, For orphans, For the needy, for the way farer, for those who ask,

52. Ibid., pp.96-97
53. Maulana Ashraf Ali Thanvi. *Bihishti Zewar*, p .249.

And for the ransom of salves; To be steadfast in prayers, And give *Zakat*, To fulfill the contracts which ye (you) have made, And to be firm and patient, In pain (or suffering) And adversity, And throughout All periods of panic. Such are the people of truth, the God-fearing.[54] Allah has clearly ordained humanitarian help in addition of *Zakat* (*Tirmizi*). In this *Aayat* Allah Ta'ala mentions *zakat* as well as other farms of charity of special occasion."[55]

(b) "Allah Ta'ala says in *Qur'an*: "And spend of your substance in the cause of Allah, And makes not your own hands contribute to (your) destruction, But do good; for Allah loveth those who do good."[56]

(c) "By no means shall ye (you) Attain righteousness unless ye give (freely) of that which ye (you) low: and whatever ye give, Allah knowelh it well"[57]

(d) "...And Paradise as wide as are there the heavens and the earth, preparead for those who ward off (evil; those who spend (of that which Allah has given then) in case and is adversity."[58]

(e) "...Lo! Allah has bought from the believers their lives and their wealth because the Garden of paradise will be theirs."[59]

Besides the above *Aayaat* there are many other verses which one also related to the charity in the path of Allah Ta'ala, other than *Zakat.* Some *Ahadith* on this subject will now be cited here below:

"Allah says, "O son of Aadam! Spend in good works, I will spend on you" (Muslim) by Abu Hurairah. According to Jabir (RA): "Do not be greedy. This greed has destroyed earlier people" one another *Hadith* narrating by Abu Hurairah in Muslim Sharif: "One who gives in charity from his honest earning smoothing even like a date, then Allah who accepts clean and pure thing only will hold it in his right hand and Allah alone knows what it means. He than raise it as your raise a calf, until it is a big as a mountain.[60]

Another *Hadith* narrated by Anas (RA):

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54. *The Holy Qur'an,* II (Al Baqarah): 177 Eng. tr. by Abdullah Yusuf Ali, al Madinah, 1413 A.H., p.72.
55. Maulana Ashraf Ali Thanvi, *Hayaat ul- Muslimeen,* p. 97.
56. *Al Qur'an,* I (Al Baqarah): 195 Eng. tr. by Abdullah yusuf Ali.
57. *Al Qur'an,* III (Al
58. *Al-Qur'an,* III (al-i-Iman): 133-134, Eng. tr. by M. Pickthal n.d. p.75.
59. *Al-Qur'an,* IX (al-Tauba): III, Eng. tr. by M. Pickthal, n.d., p217.
60. Maulana Ashraf Ali Thanvi, , *Hayaat ul- Muslimeen.* pp.98-101.

> "A Muslim who plants a tree or a former where a human being, bird or other creature feeds, then that will be *sudaqah* for him" (Muslim) In another *Hadith* " Whatever is stolen from that is (by Allah's mercy) a *Sadaqa* (or alm)". Besides these *Ahadith* the same more explain is *Hayatul Muslimeen* by Maulana Ashraf Ali Thanvi, for detail and more *Ahadith* read *Hayatul Muslimeen.*

Hadhrat Abu Huraira (RA) narrates that Prophet Mohammed (PBUH) said:

> "Giving to charity does not decrease your wealth" you many get a rise in salary or increased blessing or higher visitors."[61] Another Hadith narrated by Abu Hurairah (RA), there are seven things, the thawab of which continue ever after a person's dead".

1. One who taught Islamic religious education to other or donate such books to reader's students etc.
2. One who built a water canal for irrigation.
3. One who dug a well.
4. One who planted a tree.
5. One who built a Masjid.
6. One who left a *Qur'ān*(as donation) to reader's.
7. One whose (good) children pray for his for giveness (and for Allah's blessing) after he is dead.[62]

All the narrations of *Qur'ān*and *Hadith* illustrate the tremendous importance and significance which *Deen* places on services to mankind. The narrations mention many individual act of service which is beneficial to others as well as to those who perform them.

Fasting:

Fasting during the month of *Ramadhan* is *Fardh* and a fourth grand pillar of Islam like *Salat, Zakat.* It is fundamental institution of Islam. *Sawm* or *Syam* is a technical term used for it in Islam which literally means to be rest. It has been so named because while observing fast one abstains from eating, drinking, and sexual intercourse from dawn to dusk. Fast creates piety and fear

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61. *Sahih Muslim*, Vol. I, p.617
62. Maulana Ashraf Ali Thanvi, *Hayaat ul- Muslimeen.*, p.102.

of Allah. Rules and regulation, related to fasting (*sawm*) are discussed in *Bihishti Zewar.*[63]

The *Qur'ānShareef*:

> "O ye (you) who believe! Fasting is prescribed to you. As it was prescribed to those before you, that ye may learn self restraint.[64]

The importance of fasting is abundantly established by numerous narrations of *Qur'ān*and *Hadith*. As it is clear from the narrations of the *Qur'ān*and Hadith that of attaining salvation, *Salaat, Zakat* and *Hajj* are not sufficient. Experience proves that weakness in love and fear for Allah could be reminded by engaging in such acts which produce *mahabbat* (love) and *azmat* (respect, honour and awe). Thus weakness in one's *Imaan* and love for Allah is strengthened. Allah's fear and His love will make you very strong in your religion and bring about your revival and renaissance. The natural effect of fasting is to produces strength is One's *Deen*. This effect is referred to in the same of the *Ahadith* discussed n *Hayatul Muslimeen* are as follows:

(1) Abu Hurairah (RA) narrates that Prophet Mohamed (PBUH) said: "Allah says:

> "All (good) deeds of a person are his, but fasting is special to me (or for me)" another Hadith, one who fasts obtains from food, drink and sex for Me"[65]

(2) One another *hadith* of Prophet Muhammad (PBUH) Fasting is a shield and a powerful fortress against Hell. Fasting is a shield of protection against internal (spiritual) diseases, viz. sins so to, it a protection against external sickness, i.e., physical illness. Fasting also prevents many diseases from ever eating etc.[66]

(3) *Hadrat* Abu Hurairah (RA) narrates that Prophet Muhammad (PBUH) said:

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63. Maulana Ashraf Ali Thanvi *Bihishti Zewar* Part III, Chapter I, op.cit., pp.132-147.
64. *Al Qur'an,* II (Al – Baqarah): 183, Eng. tr. by Abdullah yusuf Ali. Al Madinah, 1413 A.H., p.75.
65. *Sahih Bukhari*, Vol. I, p.685.
66. *Ibid.*, p.682.

"There is *Zakat* or purification for everything and that for the body is fasting (or *Roza* or *Saum*)."[67]

(4) Another Hadith narrated by *Hadrat* Abu Hurirah that Prophet Muhammad (PBUH) said:

"Keep Fasting; you will remain healthy." Health can be physical as well as spiritual.[68]

During the *Ramadhan* "*Taraweeh*" is an additional *ibaadat*, with the emphasis on recitation and listening of *Qur'an*. Here there are -several things in common with fasting, such as control or slight reduction in sleep due to *Tarweeh* prayers, repetition of ablution (or Wudu) and prayers, if one falls asleep in prostration (*Sajdah*) or in any pose that annuals ablution etc. Just like the control over eating and drinking during a fast. Only one who fears Allah and one who loves Allah can do then: fast in the day and *Taraweeh* in night.[69]

Another special *Ibaadat* during the month of *Ramadhan* is *Itikaaf* (during the last 10 days). To retire to a mosque from a little before sunset on 20th of *Ramadhan* up to the sun set of 29th or 30th i.e. till the appearance of new moon is called *I'tikaaf*. It has great merit. *Itikaaf* is *sunnah* to stay confined day and night in the mosque (and away from home) during the last ten days of *Ramadhan*. If one person does it in a locality in a proper *mosque* then all are exempted.[70] Women, if desirous of sitting in *I'tiikaaf*, many retire to the place in their house which is fixed for usual offering of prayers. If one sits in *Itikaaf*, then for calls of nature or meals, he can move from that place. He should remain there for all the time and should also sleep there. He should remain engaged in recitation of Holy *Qur'an*, or offering *Nafl* prayers, and other prayers. For a woman, it is essential to give up *Itikaaf* in case of menses or after, birth discharge. It is also not permissible to embrace the husband or indulge in sexual intercourse during *Itikaaf*.[71]

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67. *Sunan Ibn Maja*, Vol. I, op.cit., p.490
68. Maulana Ashraf Ali Thanvi, Maulana Ashraf Ali Thanvi., p.106.
69. *Ibid.*
70. *Ibid.* p109
71. Maulana Ashraf Ali Thanvi, *Bahishti Zewar*, p.287.

There are some *Ahadith* regarding the spiritual exercise *Taraweeh* and significance of *Itikaaf* are explain by Maulana Ashraf Ali Thanvi in his books, *Hayaatul Muslimeen* and *Bihishti Zewar*, read both books for detail and clearation of concept.

***Hajj* (or Pilgrimage)**

The fifth and the last pillar of Islam is Hajj It means to make up One's mind to visit the Holy Ka'ba. It is a duty of a Muslim to perform pilgrimage to the House of Allah once in life time if he possesses the means to undertake the journey of Makkah. Hajj is the *fardh* when the conditions therefore are found. He who has the means to perform Hajj and fails to do so, will be a sinner.[72]

The Holy Qur'ānsays:

> "And Pilgrimage to the house is a duty to Allah for mankind, those who afford the journey, but as far one who disbelieves, (let him know that Allah stand not in need of any of His creatures.[73]

Hajj is a demonstration of love of Allah. The flavour of love which permeates the act of Hajj distinguished it from other *Ibaadat*. Thus those who possess love for Allah and his prophet will perform Hajj. Even their love is deficient, it will be strengthened by their engagement is the act of love which belong to the *Ibadaat* of *Hajj*. The presence of love for Allah is the heart establishes one's *Deen* on a firm basis. Hajj is especially efficacious for strengthening one's *Deen*.

A *Hadith* narrated by *Hadrat* Aisha in *Abu Dawood*;

The goiong round of *Ka'bah* (making *tawaf*) and walk between *Safah* and *marwah* (making *sa'ee*) and the ceremonial throwing of little stone in Minah (at Jimma) are all three as remembrance of Allah.[74]

The Holy Prophet has said, "One who goes on the pilgrimage of the house of Allah and in its course neither commits neither any sexual act nor any

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72. *Ibid.*, p.293.
73. *Al-Qur'an*, III (*Al- Imran*): 97, Eng. tr. by M. Pickthal .d. p.70.
74. Maulana Ashraf Ali Thanvi, *Hayaat ul- Muslimeen*, pp.111-112.

other sin, he returns from the journey as a newborn child." One another saying regarding Hajj, "One who perform this sacred duty properly which is free from sins and defects, is rewarded with nothing less than paradise.[75]

In the same way there are so many *Ahadith* on the subject of Hajj it *Sihai- sitta* by different narrator. I am discussing few of them as below Abu Amamah (RA) narrated that Prophet Muhammad (PBUH) said:

> "One who is not held back by some genuine need or excuse or by a tyrant rules and still does not go for the pilgrimage, it makes little difference whether he dies a Jew or a Christian".[76]

1. *Hadrat* Ibn Abbas (RA) narrates that Prophet Muhammad (PBUH) said:

> "One who intends to perform *Hajj*, let him get over it soon and quickly".[77]

2. *Hadrat* Abu Hurairah (RA) narrates that Prophet Muhammad (PBUH) said:

> "Those who under take *Hajj* or '*Uumarah* are the guest of Allah. If they pray then Allah accepts their prayers, and if they beg Allah's forgiveness then He forgives them."[78]

In the same way very great reward has been promised for performing, *Umra* also. The Prophet Muhammad (PBUH) has said that both *Hajj* and *Umarah* absolve sins as a furnace purifies the iron. There is another act of *Ibaadah* as well *Hajj* and *Umarah* is *Ziyarrah* (visiting) of the auspicious *Raudah* (Graves) of Prophet Muhammad (PBUH). The majority of ulama say that the visit to the gracious *Raudha* of Nabi-e-Kareem (SAW) is *Mustahab.* This act too is permeated with love. While *Hajj* is love for Allah, *Ziyaarah* of the *Raudha* of is love for Rasulullah (Sallallahu alayhi wassallam). *Hajj* produces progress in love for Allah and *Ziyaarah* of the Holy *Raudha* produces progress in the love of *Rasulullah (Sallallahu alayhis wasallam)*[79]

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75. Maulana Ashraf Ali Thanvi, *Bahisthi Zewar*, p.293.
76. *Mishkat Sharif*, Vol. II, *op.cit.*, . p.224.
77. *Ibid.*, p.224.
78. *Ibid.*, Vol. I, p.227
79. Maulana Ashraf Ali Thanvi, *Hayaat ul- Muslimeen*,. p.117.

Sacrificing to Allah (*Qurbani*):

Qurbani or sacrificing animals during *Eid al-Adha* festival (in the *Hajj* festival) on those on whom *zakat* is compulsory *Qurbani* is an *Ibadat* of such tremendous significance that if it is not obligatory, one should endeavour to render it. This is in the memory of our father Ibrahim Alyhasslam (Abraham) who by the command of Allah nearly sacrificed his eldest and only son Ismail. There is great *thawaab* in even making *Qurbani* on behalf of one's *naa-baligh* (under age) children. *Qurbani* made on behalf of the dead is also very beneficial in that the *thawaab* reached dead[80].

Sacrificing of permitted animals in the way of Allah is an act of great credit. The Holy Prophet Mohammed (PBUH) is reported to have said that during its days (from 10^{th} to 12^{th} of *Dhul Haj*) no other thing is dearer to Allah tan Qurbani and during these days this good act is better than all other virtues. Some *Qur'anic Aayaat* and *Ahadith* will be narrated in regard to this important Sacrifice.[81]

Allah says in *Qur'ān Majeed*:

1. "So pray unto thy Lord, and Sacrifice."[82]

Let's see now what the traditions say:

1. *Hadrat* Aa'ishah (RA) narrates that Prophet Muhammad (PBUH) said:

> "Of all dead there is nothing more dear to Allah than sacrifice on the sacrifice day. The sacrificial animal will appear on the day of *Qiyamaah* complete with horns, hair and hoof (for reward of every thing). One already reaches a special rank near Allah before the (first) drop of blood reaches the ground. Hence, do sacrifice with pleasures".[83]

This *hadith* states the following facts:

(a) The greatest act of *Ibaada* during the days of scarifice is to make *Qurbaani* of animals.

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80 Ibid., p. 119.
81. Maulana Ashraf Ali Thanvi, *Bhishiti Zewar* p.253.
82. *Al- Qur'an,* CVIII (Al – Kauthar): 2, Eng. tr. by M. Pickthal, n.d. p.765.
83. *Jame Tirmidhi* ,Vol. I, *op.cit.*, p.301.

(b) The full reward of the scarified will be obtained in *Qiyamah. Thwawab* will be obtained for every hair on its body and for every drop of blood in its body.

(c) The act of *Qurbaani* is to Allah that it is accepted immediately the act is rendered even before the first drop of blood reaches the earth.

Another *Hadith* narrated by *Hadrat* Abu Huraira (RA) that the Holy Prophet Muhammad (PBUH) is reported "One who is by the means but does not render the *Qurbaani*, should not come to our place of *Eid Salah*."

Hadrat Jabir (RA) narrates that prophet Muhammad (PBUH) said: The Holy Prophet sacrificed a cow in Hajj on behalf of his wives (and in another tradition: one behalf of lady Aaisha a cow).[84]

The Holy Prophet Muhammad (PBUH) is reported to have said that: "Fatten your animals (of sacrifice feed then well), for they will be your mounts on the *Siraat* (the bridge over *Jahannum*).

The above *hadith* has two interpretations:

1. The animals will become the mounts on which people will safely cross over *Siraat*. If a number of animals were sacrificed by a single person he will receive in return a wonderful and strong animal of the greatest swiftness. The mounts may also be changed at various stages in the journey across the *Siraat*.
2. The second interpretation is that by the virtue of the *barkat* and *thawaab* of having made *qurbaani*, Ones crossing over the *siraat* will be swift and is great comfort.

Rights of Muslims:

Allah says:

> "O ye who believe! Let not some man among you laugh at others: I may be that the (latter) are better than the (former). Nor let some women laugh at others' It may be that the (latter) are better than the (former); Nor defame nor be sarcastic to each other, Nor call each other by (offensive) nicknames: Ill seeming is a name Connoting wickedness, (To be used of one) After he has believed: And those

84. *Sahih Muslim* ,Vol. I, *op.cit.*, p.785.

who do not desist are (indeed) doing wrong. O ye who believe! Avoid suspicion as much (As possible): for suspicion in some cases is a sin: And spy not on each other, Nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead Brother? Nay, ye would abhor it... But fear Allah: For Allah is Oft- Returning Most Merciful."[85]

After this *Aayat* of Qur'ānMajeed Maulana Ashraf Ali Thanvi explain some *Ahadith* of different narrators in *Hayaatul Muslemeen.*

"It is big sin to rebuke a Muslim (without cause) and so fight with him (without cause) is (almost) "*kufr*" (or apostasy)", "A back bites will not enter *jannat* (paradise) without being punished (*Bukhari Sharif*). Another *Hadith* of Prophet Mohammed (PBUH) reported "when you find a person who looks at the faults of other consider himself without any fault complaining that the people are losing and going to hell then (rest assured) that he is the most lost (sine he considers Muslims as inferior and is himself proud."

Hadrat Hudaifah (RA) narrates that Prophet Muhammad (PBUH) said: "A back biter will not enter paradise without being punished."[86]

Hadrat Abu Hurairah (RA) narrates that the Prophet Muhammad (PBUH) said:

"Do you know what gheebat (back biting) is"? The companions replied, "Allah and his Prophet know bits? The Prophet then told then, (It is back biting) to talk about your brother (in faith) is such a way that (if he know) he would not like it." They asked, "what, if it is true (that the brother has the weakness)? The Prophet replied, "If it is true (who you say) then it is back biting and if not then slandering."[87]

Hadrat Abu Ayyub Ansari (RA) narrates that Prophet Muhammad (PBUH) said: "It is not allowed for any one to break all relations with his brother (if faith) longer than three days such a meanness that they look in different directions (to avoid each other when they meet the Better of the two is one who salutes first."[88]

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85. *Holy Quran*, IL (Al Hujrat): 11-12, Eng. tr. By Abdullah Yusuf Ali, Al-Madina, 1413 A.H.pp.1591-92.
86. *Sahih Muslim* Vol2 *op.cit.*, p.1648.
87. *Ibid.*, p.1641.
88. *Ibid.*, p.1628

CHAPTER - VI

MAULANA ASHRAF ALI THANVI: INFLUENCES

Imam of *Tasawwuf* and *Mujaddid* of *Tariqah,* as he was introduced and employed extensive programme, of teaching and training for self purification and self reformation of his disciples. He designed training and teaching programme for every class of peoples. These programmes were quite easy to follow. He trained his disciples in such way as than morals and deeds are automatically corrected. Allah gave him keen insight into the problems of *sulook.* He prescribed easy treatment and knowledge for disease, which werethere because of ignorance of Islamic teaching among the peoples.

He paid great attention to correction of morality. He used to say that *zikr* (remembrance of Allah) is useful and great and poorness of morality and deeds are such a curtain which prevents the spreading of their influences in the soul therefore, unless morality and deeds are set right, remembrance of Allah has little effect. He said if someone remembers Allah, and appreciates him, when his morality and deeds are right, remembrance of Allah brings pleasure but good deeds bring pain on you that such fulfill the right and duties of others. Prof. Muhammad. Abdullah has quated him saying I used to give more attention to morality and religiousness than teaching. I do not look much if some body prayed with congregation, may be he has an excuse but any thing immoral or improper or source of trouble bothers me very much.[1]

Maulana Ashraf Ali Thanvi's method was; unnecessary harden easy, He instructed his disciples and ascetic way of life was not his call to live happily with comfort so that you can spend more time in worship. But you must keep away you from sin and control yourself always and be busy in *zikr* continuesly. He would instruct to eat and sleep well, do not talk too much and not meet too

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1. Mohammad Abdullah, *Islamic Tasawwuf: Shariah and Tariqah,* Delhi, 2001, p.7.

many peoples. He always met his disciples with simplicity and neatness. He used to make jokes in his *majlis* (meeting with disciples).

During training he would tell in detail and clearly what were the limits of the *murred* and what was beyond limits of the *Salik.* When some one presented weakness he ask is it within limits of the person or beyond limits. If the reply was within limits, then he says leave it, use your boundations and power. If the answer was beyond limits then he advised to forget it. He used to say these things within limits and beyond limits is half *sulook* or really full *sulook.* This understanding made it easy to follow the difficulties of *Shariah* and *Tariqah.*

Declaration of "Bait" was a usual practice of *Khanqah,* he himself explained the nature of the subject *Mujaddid* (Maulana Ashraf Ali Thanvi) did not hurry is *"Bait",*[2] and says it is not ordinary thing, and there are some conditions and boundations for it. He did not keep rush for *Bait,* and allow time to get each others and also time to learn. Regarding Bait Maulana Ashraf Ali Thanvi said once hand is hand does not make you good but sincere following the *Salikh* does you well.

Maulana Thanvi explained the true nature of *Bait,* which was a usual practice.Generally the thinking about *Bait,* among the peoples that when hand is not taken in hand (of *Shaikh*) is not *Bait.* He said I will teach, train and reform you than this is the nature of *Bait.* Generally, peoples were not agreeing with it. For Bait the verbally explanation is essential and enough and taking hand is only an attitude of the hand or body. The other alternative is to leave the hand taking altogether. This system removes the harm as well as the excessive belief. He always prefer letter for Bait.[3]

The people think that Bait is an essential part of the path, therefore, in this way Maulana Ashraf Ali Thanvi made a practical reform. Whenever a

2. Muhammad Abdullah, *The Life And Teaching of Maulana Ashraf Ali Thanvi,* Delhi, 1997, p. 36.
3. Khwaja Aziz al-Hasan, *Ashraf us-Sawaneh,* Vol. 2, Muzaffar Nagar, 1307 A.H. page 175.

person came to him for *Bait*, he used to ask first the purpose of *Bai.t* Until and unless the purpose was not satisfactory was not allowed to do *bait.* Moreover *Bait* was not done in the first request. The seeker would be asked many questions until he tenders a correct reply. When the purpose of *Bait* was decided then Maulana Thanvi would he suggest a few things as spending sometimes with the shaikh, following him in prayers and zikr,[4] writing reformatory letters for sometime, etc. After *Bait* Maulana Thanvi ask the *mureed* to read his *"Qasdus Sabeel", Bihshti Zewar*, his malfoozat (lectures).

Maulana Ashraf Ali Thanvi advised his trainees to examine his daily life and to keep an eye onself as to how his desire work with people and how in his relationship with Allah his good and bad deeds work. He said every Muslim daily deals with three things is life.[5]

1. Rights and duties, which are rules of *Shariah*,
2. Limits, which are following the *Sunnah.*
3. Safeguards of the limits, which are all as *Tariqah.*

The job of a *Shaikh* in *Tariqah* is to purify the self of the seeker. For this he suggests the seeker should tell his condition and follow him. Maulana Thanvi examined the minor weakness of seekers and corrected them. He did not ignore them. He looks also at their good points. He used to meet every one very politely and simply.

To make the *Tasawwuf* easy and practical, *Mujaddid* Maulana Thanvi had some basic principle to follow to remove the misunderstanding:[6]

1. Keep religion above your worldly affairs,
2. Keep *Shariah* above your worldly affairs,
3. Do not lazy is things under your control, and

Do not worry about things beyond your control

4. A seeker should leave his wishes and follow the wishes of Allah.

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4. *Ibid.*, p. 169.
5. Muhammad Abdullah, *op. cit.*, p. 37.
6. *Ibid.*, p. 13.

5. Consider the religious objectives in mind and forget about the rest.
6. Keep intellect above your habits, and *Shariah* above your intellect.

For the training to their seekers Maulana Ashraf Ali Thanvi wrote. *"Aadabul Ma'ashirat, Safai' Ma'amilat, Irshadul Hayem, Huquq al- Islam"* He devoted several chapter in many books *"Hayatul Muslimeen, Intihabate Mufeedah, Furu al-Iman, Islahul Khayal, Islame Haqeeqi, Muhasin-i-Islame Dawat al- Haq Taleemuddin, Bihishti Zewar"*. On the same subject he gave sermons on Muslims way of life, as in *"Huqooq al-Masturat" "Khair al-Irshad-fi-Huqooq-al-Ibad, Hurumat al-Hudood", Huqooqi Ahle Bait",* etc. Following the practice of his Shaikh, Hazrat Haji Imdad Ullah Muhajir Makki, Maulana Ashraf Ali Thanvi used to enter seekers in *Bait* in all four[7] i.e. *Chistiyya, Qadriyya, Suharwardiya* and *Naqshbandiyya*, so that the mureed gets the blessing of all great religious personalities, and have equal belief with them and receive all their blessing without treating one above the other.

After Bait and before Mujaddid enquires to seeker about his present *Azkar* and old *Azkar* which bring about a kind of blessing. If the *mureed* was not discussed anything verbally but permitted him for writing on the corner which he used to write his reply so that question and answers were preserved together. In his daily *Majlis* he used to give guidance about conditions which people used to suffer in daily life, such as poor way of life, irregularities in dealings, weakness of morals etc. The Mujaddid used to instruct some *Azkar* to the *mureed* in accordance with his capacity and instructed him to fulfill the rights and duties of the servants of Allah i.e. right of parents, right of wife and children right of relation and right of friends etc.

Hazrat Maulana Ashraf Ali Thanvi reformed each mode of living and gave practical training to every part of life and thought humanity. His reforms were not for ordinary *Shaikh*, general people but also those who are in full control of protection and those who have avoided self. He permitted many

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7. For detail see Khawaja Aziz al-Hasan, *Ashraf us Sawaneh*, Vol. 2, Muzaffar Nagar, 1307, p. 185. Also in Mohammad Abdullah, *Islamic Tasawwuf Shariah and Tariqah*, Delhi, 1997, p. 11.

religious persons to take the people's *bai'at* to lead his disciples on the right path. He gave the little of *Majazz-e-Sohbat* to the persons who he permitted to take *Bai'at.* The *Majazz-e-Sohbat* cadre proved themselves to be competent and more responsible. He trained his disciples to take up the cause of human welfare and pay full, regard to the *Huquq al-Ibad.*

Hazrat Maulana Ashraf Ali Thanvi imparted his ideas with great zeal, and gave many lectures that were later published and wrote many books those were discussed previously and brought revolution among the Muslims and they accepted Islamic teachings. His trainees are among the English educated groups and in government services such as many Judges, Barristers, Magistrates and others Scholars, Sufis, Teachers, Doctors, Engineers, Businessmen, Poor people, Rich people they accepted the *Mujaddid's* teachings and to some he made *"Majaze Sohbat"*[8] Some well known *sufistic* disciples are as follows: Hafiz Saeed Ahmad Khan, *Raees Barhera* Post Office, Balram District Etah.

1. Hafiz Ali Nazar Beg Saheb, Mughalpura Moradabadi.
2. Maulvi Shaikh Mohammad Hasan Sahab *Anwar Book Depot*, Lucknow.
3. Maulvi Mahmood ul Haq Sahab *Advocate* Hardoi.
4. Maulvi Abdul Rehman Sahab *Advocate*, Ghulab Bagh Post Office, Bankipur District, Patna.
5. Munshi Abdul Wali Sahab, *Deputy Nazim*, State Kapurthala, Bahraich Awadh.
6. Shaikh Abdul Karim Sahab, *Session Judge* Karachi.
7. Munshi Mohammad Jaleel Sahab, Dehradoon[9], Balia[10] and Saharanpur[11]
8. Maulvi Anwar ul Hasan Sahab, *Honorary Magistrate* in Kakorvi, Luck now.

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8. Khawaja Aziz al-Hasan, *Ashraf us Sawaneh*, Muzaffar Nagar, 1890, Vol. 3, pp. 341-343 and Vol. 4, n.d. pp. 274-250.Also in Najm al-Hasan Thanvi, *Muhammad Ashraf Ali Thanvi, Mukhtasar Sawaneh, Taleemat Wa Khidmat Aur Khusisiyat,* Thana Bhawan, n.d.
9. Khawja Aziz al-Hasan, *op. cit.*, Vol. 3, p. 341.
10. Najm al- Hasan Thanvi, *Muhammad Ashraf Ali Thanvi, Mukhtasar Sawaneh, Taleemat Wa Khidmat Aur Khusisiyat* Thana Bhawan, n.d, p. 46.
11. Khawja Aziz al-Hasan *op. cit.,* Vol. 4, p. 247.

9. Munshi Ali Shakir Sahab, *Qanoongoh* District Lakhimpur Khiri.
10. Maulvi Najm al Haran Sahab, *Advocate* Partapgarh.
11. Maulvi Manafat Ali Sahab, *Advocate*, Saharanpur.
12. Maulvi Abdul Hakeem Sahab, *Professor Memon Sing College*, Bengal.
13. Munshi Ali Sajjad Sahab, *Deputy Collector*, Jaunpur.
14. Master Hafiz Mazhar Ahmad Sahab Thanvi, Mohalla Fatehgarh Bhopal.
15. Hafiz Mohammad Taha Sahab, *Court Inspector* Gorakhpur.
16. Khawaja Mohammad Sadiq Sahab, *Shawl Merchant*, Katra Mehman Singh Amritsar.
17. Munshi Muhammad Abdul Saboor Sahab, *Division-I, Office Naher Sara*, Shahjahanpur.
18. Hafiz Sayyid Zahid Husain Sahab, Amrohi residence Ilyas Building Koh Rani Khet.
19. Maulana Bakhshish Ahmad Sahab Madrasa Saeedia Qazipur Khurd, Gorakhpur.
20. Maulana Laqa Ullah Sahab, Panipati.
21. Maulana Zahoorul Hasan Sahb, Kasolvi, *Ustad Madrasah* Mazhirul Uloom Saharanpur[12] and *Nazim Khanqah Imdadia Ashrafiya* Thana Bhawan Muzaffar Nagar.[13]
22. Maulvi Muhammad Tahir Ibn-e-Maulana Hafiz Ahmad Sahb, *Ustad Madrasha Darul Uloom Deoband* District Saharanpur.
23. Maulana Ashfaq ur Rehman Sahab, Kandhlvi *Mudarris Madrasah* Fatehpur, Delhi.
24. Maulana Sultan Mehmood Sahab, *Mudarris Awwal Madrasah* Fatehpuri, Delhi.
25. Muhammad Ismaeel Sahab, S/o Haji Jeevan Bakhsh Sahab, Mohalla Balli Maran Haweli Hisamuddin Haider Delhi.
26. Munshi Muhammad Yaqoob Sahab, Kalanoori *British Clerk*, Sarishta Taleem Rohtak.

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12. Aziz al-Hasan, *op. cit.*, Vol. 3, p. 342.
13. Najm al-Hasan, *op. cit.*, p. 46.

27. Maulana Abdus Samad Sahab, Banarsi, Mudarris Karnail Ganj, Kanpur.
28. Maulvi Abdul Fida Noor Muhammad Sahab, *Sadre Mudarris Diniyat* Hyderabad Daccan.
29. Haji Seth Dawood Hashim Sahab, Park Lane No. 34, Rangoori.
30. Maulana Hameed Hasan Sahab, Deobandi *Mudarris Muftah al Uloom* Jalal Aabad Muzaffar Nagar[14] and *Mufti Riyasat* Malair Kotla.[15]
31. Maulvi Riyaz ul Hasan Sahab, *Imam Jama Masjid* Baghpat District Meerut.
32. Hakim Muhammad Saeed Sahab, Gangohi Mohalla Kharak Ajmeri Manzil Bombay[16] and Sarai Peer Zidgan Mohalla Chowk Gangoh District Saharanpur.[17]
33. Munshi Abdul Hameed Sahab *Pensioner Tahseeldar*, Maqbool Ganj Lucknow.
34. Haji Abdul Ghafoor Sahab, *Thekedar*, Ashraf Manzil Hali Road, Jodhpur.
35. Hakim Faiyyaz Ali Sahab, Nasrullah Ganj *Government employee* Bhopal.
36. Qazi Muhammad Mustafa Sahab, *Pensioner, Deputy Collector* Bhadoi, Banaras.
37. Maulana Mehmud Dawood Yusuf Sahab, Mohalla Taiwada Randeer District, Surat.
38. Meer Imam Uddin Sahab, *Muhasib-e-Sadarat-ul-Aaliya*, Hyderabad Daccan.
39. Maulvi Abdul Majeed Sahab Ghosi, *Mudarris Madrasah Nasir al Uloom,* Mohalla Pura District Azamgarh.
40. Maulana Muhammad Miyan Sahab, Daira Shah Hujjat Ullah Allahabad.
41. Maulana Muhammad Yusuf Sahab, Binnori, *Majlis-e- Ilmi Dabhel* District Surat[18] and *Ustad Jamia Islamia* New town Karachi.[19]
42. Doctor Ali Sajid Sahab, Hashmi, *Homeopathic Practioner* Lucknow.

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14. Aziz al-Hasan, *op. cit.*, Vol. 3, p. 342.
15. Najm al-Hasan, *op. cit.*, p. 47.
16. *Ibid.*, p. 47.
17. Aziz al-Hasan, *op. cit.*, Vol. 4, p. 248.
18. *Ibid.*, p. 249.
19. Najm-Hasan *op. cit.*, p. 47.

43. Maulana Mufti Saeed Ahmad Sahb, Lucknow, *Sadr-e- Mudarris, Takmil ul Uloom* Ahata Kamal Khan Kanpur.
44. Maulana Saeed Abdul Kareem Sahab, Sarahad.
45. Shaikh Abdul Ghaffar Sahab, *Raees Ghosi*, District Azamgarh.
46. Maulana Muhammad Naeem Sahab, Bukhari Town Taragni, District Badkhushan Kabul Afghanistan
47. Maulana Sakhawat Husain Sahab, Kataki Odisa.
48. Munshi Irfan Ahmad Sahab, *Clerk Post Office Telegram Department,* Saharanpur.
49. Aziz ur Rehman Nabeerah Maulana Abdul Ahad Chooriwalan Delhi.
50. Shafeeq Ahmad Sahab Gangohi, *Mudarris, Mudrasah Sulaimaniah,* Bhopal.
51. Shah Muhammad Sahab Toota Kan District Midan (Sarhad) Pakistan.
52. Khawaja Waheed Ullah Sahab, *Pensioner Telegram Office* Kota (Rajputana).
53. Maulana Mufti Abul Karim Saheb, Gantholi *Ustad Madrasah Haqqaniya* Shah Abad Distt. Karnal.
54. Sayyid Hasan Sahab, *Deputy Collector Pensioner,* Sayyid Wadah Nigran, Lucknow.
55. Maulana Sayyid Hasan Sahab, *Mudarris Darul Uloom*, Deoband.
56. Maulana Masood Ali Hasan Sahab, Shibli Manzil, Azamgarh.
57. Maulvi Hakim Abdul Rasheed Mehmud Sahab, Nabeerah, Hazrat Maulana Rasheed Ahmad Saheb, Gangohi (RA).
58. Maulana Hakeem Muhammad Masood Sahab Gangohi, famous *Hakim Ajmeri,* Mohalla Kharak Bombay.
59. Master Manzoor Ahmad Sahab, *Tehsili School*, Rudki District Saharanpur.
60. Hakim Baha uddin Sahab Hardoi.
61. Haji Zafar Ahmad Sahab, Thanvi *Engineer*.
62. Maulana Abdul Ghani Sahab, Rasooli District Bara Banki, Mudarris Jame at Uloom Kanpur.

63. Anwar Ahmad Sahab, *Advocate*, Post Office,[20] Qadam Kuan Patna and *Pensioner Judge* Patna High Court.[21]
64. Shafee Muhammad Quraishi Sindhi Karachi.
65. Shah Muhammad Aleem Sahab Azamgarh.

The above complete list of *Majazin-e-Sohbat* compiled from *Ashraf us Sawaneh* by Khawaja Aziz al Hasan, Volume 3 and 4, which quated by Najm al Hasan Thanvi, in his book *Muhammad Ashraf Ali Thanvi: Mukhtasar Sawaneh Taleemat Wa Khidmat Aur Khusisiyat.*

Maulana Ashraf Ali Thanvi kept his disciplesin tight control and instructed them to follow strict regime of self purification. He used to chekhis followers carefully. He would reprimand if someone was careless. He punished, if somebody misused a position of authority. He punished the disciples according to mistakes e.g. some he would asked to leave the *majlis*, some he would ask to stop correspondence with him for a limited period of time, some he stopped talk for a period and some he fined a sum of money, some he would ask to clean the *mosque*, some he would ask to stop *azkar*, some he used to ask to pray extra *Nawafil* and so on.[22] Some serious mistakes went for loss of relationship. Regarding punishment he himself said when I punished to somebody then I pray for him at that time I seek forgiveness of Allah from my sins.

Every body that was punished felt his anger and rebuked enlightened the heart despite the complication. He scrutinized the action and deeds of their seekers very closely. On small mistake he would punished because to ignore the mistake is wrong and trouble them. If some one found careless he would angry and ask the right cause. He reform unless the seekers understands his mistakes and rectifies it. He said by nature I follow the correct principles not to troubles others and suffer my work. The rules are easy and simple.

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20. Aziz al-Hasan, *op. cit.*, Vol. 4, p. 250.
21. Najm al Hasan, *op.cit.*, p. 48.
22. Muhammad Abdullah, *op. cit.*, p. 39.

He scrutinized the actions and deeds very carefully and closely. His political reforms were not for ordinary *Shaikhs* but those who have escaped *Nafs* and who are in full control. He used to allocate his *Mureed* to his shadow to see how they are doing. He would be pleased with some. By the clear less ness of some he would be displeased.[23] There were some conditions to a disciple.

(1) He must be pious.

(2) He must be reform himself.

(3) He must be familiar with the *Tareeq* is reality not just theory.

(4) He could reform others.

(5) He must be master of these qualifications.

(6) If he is a master yet, he could soon progress to be a master.

He said after completion you do not need the teachings of a *Shaikh* but for continuation of blessing you need to be obliged to him.

Maulana Ashraf Ali Thanvi was appointed by Allah to do the assignment of reform of his people. To owing and training was add and hidden also, and recognized the pulse of his followers. About the hidden situation of their trainees filled hearts with pleasures or seizure of soul and served them from hopelessness and pride. People those were went to his *Majlis* with pride with hopelessness, they received glad teachings. He wanted to full the peoples with love of Allah and gave glade tidings one after the other. He kept his *mureed* light and easy and busy in work. He went to save their trainees from worries.

He was so influential that every body used to think that he is describing their conditions. He produced near about 1000 trainees, to whom he permitted for Bait and those spread their influences of *Hakim ul Ummah*, and *Mujaddid al Millat* Maulana Ashraf Ali Thanvi. These trainees were known as by the

23. For detail see, Khawaja Aziz al-Hasan, Vol. 2, *Ashraf as Swaneh*, p. 172.

name of *'Mujazeene-e-Bait'*. *Mujazeen-e-Bait* was the figurative of education and religious instructions.[24] Some well known are as follows in the list given below:

1. Maulana Ahmad Ali Sahab, Fatehpuri.
2. Maulana Muhammad Shab, Chatgami.
3. Maulana Noor Husain Sahab, Adrana District Jhilam.
4. Maulana Ubaidul Haq Sahab, Mahanpuri.
5. Hakim Muhammad Yusuf Sahab, Bijnauri.
6. Hakim Noor Ahmad Sahab, Kanpuri.
7. Maulana Abdul Rehman Sahab, Bakehra.
8. Maulana Khalil ur Rehman Sahab, Azamgarhi.
9. Munshi Muhammad Sultan Sahab, Madrasi.
10. Haji Muhammad ustafa Sahab, Khurjwi.
11. Maulana Muhammad Isa Sahb, residing Banaras.
12. Maulana Shah Lutf Rasool Sahab, Fatehpur District Barabanki.
13. Hafiz Muhammad Umar Sahab, Nehtori, residing Aligarh.
14. Shaikh Mashooq Ali Sahab, Qannauji.
15. Maulana Muhammad Saqiq Sahab, Maligaon District Nasik, Maharashtra.
16. Sufi Raheem Bakhsh Sahb, Residing Delhi.
17. Maulana Abdul Hayee Sahab, Saharanpuri, Residing Hyderabad.
18. Khairat Ahmad Sahab, Sondhia District Gaya.
19. Maulana Abul Hasan Saheb, Jaunpuri.
20. Haji Muhammad Yusuf Sahab, Rangooni.
21. Maulana Abu Bakr Sahab, Arkani,
22. Sayyid Firoz Shah Sahab, Mandoori District Pishawar.
23. Abdul Majeed Sahab, Shahjahanpuri.
24. Abdur Rehman Sahab Barelwi.
25. Maulana Abdul Aleem Sahab Bardanvi.

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24. Khawaja Aziz al-Hasan, *op. cit.*, Vol. 3, pp. 338-341, Vol. 4, pp. 242-247. Also in Najm al-Hasan, *op. cit.*, pp. 40-45.

26. Maulana Hakeem Muhammad Mustafa Sahab Bijnori.
27. Maulana Muhammad Ishaq Sahab Barduani.
28. Maulana Hasan Uddin Sahab, Madrasi.
29. Maulana Ghulam Siddiq Dera Ghazi Khan.
30. Maulana Sayyid Muhammad Ishaq Sahab, Kanpuri.
31. Maulana Mohammad Isa Sahb, Allahabadi.
32. Maulana Shah Abdul Ghani Sahab, *Muhatamim Madrasah Rozatul Uloom Pholpur Distt.* Azamgarh/ Allahabad.
33. Haji Shair Muhammad Sahab, Ghotaki Sakkhar Sindh, Pakistan.
34. Maulana Afzal Ali Sahab, Barabanki.
35. Maulana Abdul Majeed Sahab, Bichranvi.
36. Khawaja Aziz al Hasan Sahab, Majzoob *Assistant Inspector* Madaris Lucknow.
37. Maulana Gulam Husain Sahab, Hajipura Distt, Dera Ghazi Khan.
38. Maulana Habib Ullah Sahab, Azamgarhi, *Persian Teacher Government High School* Orai District Jaloon.
39. Maulana Wahid Bakhsh Sahab, *First teacher Kahairpur*, Madrasah Arabia Ahmadpur Sharqiah, Bhawalpur.
40. Haji Shamshad Ali Sahab, Kalanoori, *Ustad Ashraf ul Matabe,* Thana Bhawan District Muzaffar Nagar.
41. Muhammad. Abdullah Khan Sahab. Berun Imami Darwaza Bhopal.
42. Sayyid Fakhr Uddin Shah Sahab, Ghotaki Sakhkhar Sindh.
43. Maulana Sagheer Muhammad Sahab, *Ustaad Madrasa Azizia,* Mughaltoli City Kanrala, Bengal.
44. Maulana Athar Ali Sahab, Haweli Bareh Aani Hebat Nagar Post Office, Kishorganj Distt. Memon Singh, Bengal.
45. Maulana Abdul Wahab Sahab, Post Office Haat Hazari Moza Rooh Ullahpur Chatgaon Bengal.
46. Abul Barkat Sahab, Sultanpuri
47. Maulana Nazeer Ahmad Sahab, Karnalwi.

48. Maulana Rafi Uddin Sahab, Mohalla Sabzi Mandi, Near Masjid Sodagar, Allahabad.
49. Maulana Abdus Salam Sahab, Masjid Kalan Tehsil No-Shehra District Pishawar, Pakistan.
50. Maulana Mohammad Musa Sahab, Muhajir Madani, *Mudarris Haram Nabvi Babun Nisa*, Madina Munawwarah.
51. Maulana Muhammad Saeed Sahab, Madrasi
52. Maulana Nazir Ahmad Sahab, Kiranwi, Near Masjid Qassaban Muzaffar Nagar.
53. Maulana Maqsood Ullah Sahab, *Ustaad Madrasah Imdadiya*, Khanqah-e-Ashrafiya, Village Tilgasia Post Office District Barisal, Bengal.
54. Maulana Shah Wasiullah Sahab, Kamalpuri and Post Office Nadwa Sarai, Village Fatehpur Taal Nirja District Azamgarh.
55. Maulana Mufti Muhammad Hasan Sahab, *First teacher Madrasa Nomania*[25] Amritsar and Founder of *Jam-e-Ashrafiya*[26], Lahore, Pakistan.
56. Maulana Siraj Ahmad Sahab Amrohi, *Teacher Madrasah Imdadul Uloom* Thana Bhawan District Muzaffar Nagar.
57. Maulana Mumtaz Ahmad Sahab, Post Office Bara Chatti Village Sondhia District Gaya.
58. Munshi Haqdad Khan Sahab, Pensioner Mohalla Motiganj Lucknow.
59. Maulana Abdul Jabbar Sahab, Feerozpuri.
60. Maulana Wali Ahmad Sahab, Kemalpur, District Moradabad.
61. Maulana Khair Muhammad Sahab, *Founder Khairul Madaris Multan*[27] and *Nazim Madrasah Faiz Mohammadi,* Jalhandhar.[28]
62. Maulana Abdur Rehman Sahab, Kamalpuri, *Teacher Mazhirul Uloom,* Saharanpur.
63. Maulana Qari Tayyib Sahab, *Vice-Chancellor, Darul Uloom*, Deoband.

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25. *Ibid.*, Vol. 3, p.339, Vol.4, p. 244.
26. Najm al-Hasan *op. cit.*, p. 43.
27. *Ibid.*, p. 43.
28. Aziz al-Hasan, *op. cit.*, Vol. 3, p. 340,Vol. 4, p. 244.

64. Maulana Mufi Muhammad Shafee Sahab, *Mudarris Darul Uloom Deoband*[29] and *Mufti-e-Azam* Pakistan[30] and *Ustad Darul Isha* at Deoband Distt. Saharanpur.[31]
65. Maulvi Ghulam Siddiq Sahab, Dera Ghozi Kalan Pakistan.
66. Maulana Muhammad Nabi Sahab Tanda Baoli District Muradabad.
67. Maulana Muhammad Sabir Sahab, Amrohi, *Mudarris Madarsah Arbia,* Mohalla Nai Basti Reweti District Goad Gaon.
68. Nawab Ahmad Ali Khan Sahab, Saharanpuri.
69. Hakim Karam Husain Sahab, Sitapuri.
70. Maulana Abdul Rehman Sahab, Maoo, Allahabad.
71. Haji Muhammad Usman Sahab, *Book Trader, Kutub Khana Ashrafia* near Jama Masjid Delhi.
72. Master Qubool Ahmad Sahab, *Assistant Teacher Government High School* Sitapur.
73. Maulana Jalil Ahmad Sahab Sherwani, Sarai Hakeem, Aligarh, settled in Khanqah Imdadiya Thana Bhawan District Muzaffar Nagar,[32] Founder of *Majlis Sianat al Muslemeen* Pakistan.[33]
74. Shahab Uddin Sahab, Khiyata Kathori District Meerut.
75. Maulana Maseeh Ullah Khan Sahab, Sherwani, Mudarris Madrasah Arabi Jalalabad, Muzaffar Nagar.
76. Maulana Murtaza Hasan Sahab, Chandpuri Dist. Bijnor.
77. Hakim Abdul Khaliq Sahab Hoshiyarpuri.
78. Master Samin Ali Sahab, Sandelvi *Government High School,* Kanpur.
79. Hafiz Inayat Ali Sahab, *Imam Masjid Bajdan,* Ludhiayana.
80. Maulana Wali Muhammad Sahab, *Mudarris Mazahirul Uloom* Saharanpur.
81. Maulana Abdul Wadood Sahab, Pishawari.

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29. *Ibid.,* p. 340.
30. Najm al-Hasan, *op. cit.,* P. 43.
31. Aziz al-Hasan, *op. cit.,* Vol. 4, p. 245.
32. *Ibid.,*Vol. 3, p. 340, Vol. 4, p. 245.
33. Najm al-Hasan, *op. cit.,* p. 45.

82. Maulana Noor Bakhsh Sahab, Nawakhalvi, Madrasah Sufia Post Bhervarhant Chatgam, Pishawar.
83. Maulana Asad Ullah Sahab, Rampuri, *Mudarris Mazahir ul Uloom*, Saharanpur.
84. Maulana Hakim Ilahi Bakhsh Sahab, Shikarpur District Sakhkhar Sindh Pakistan.
85. Master Muhammad Muhammad Sharif Sahab, *Mudarris, District Board Middle School*, Miyani Afghanan, District Hoshiyarpur, Panjab, Pakistan.
86. Master Sher Muhammad Sahab, *Mudarris Middle School* Distt. Hoshiyarpur (Multan) Pakistan.
87. Hafiz Wali Muhammad Sahab, Qannauj Farrukhabad.āāā
88. Maulana Kifayat Ullah Sahab, *Mudarris Madrasa Saeedia* Shahjahanpur.
89. Hakim Fazl Ullah Sahab, Shikarpuri, Sindh, Pakistan.
90. Babu Abdul Aziz Sahab, *Clerk Engine Shed* Saharanpur.
91. Maulana Rasool Khan Sahab, Hazarwi Teachers Oriental College, Lahore.
92. Maulana Muhammad Ullah Sahb, Nawakhalwi, Teacher Madrasa Ashraful Uloom, Dhaka.
93. Hakeem Maulvi Abdul Haq Sahab, Fatehpur.
94. Hakeem Khaleel Ahmad Sahab, Khalapar Mohalla Pul Hamran Saharanpur.
95. Mehmood ul Ghani Sahab, Saharanpuri Hyderabad Daccan.
96. Dr. Abdul Hayee[34] Sahab (Homeopathic) and *Former Advocate* Jaunpur.[35]
97. Maulana Sayyid Sulaiman Nadwi Sahab, *Daralul Musannefin,* Azamgarh.
98. Maulana Abdul Bari Sahab Nadwi and Jamia Usmania Hyderabad Daccan.
99. Maulana Abrarul Haque Sahab Hardoi.
100. Maulana Faqeer Muhammad Sahab Pishawar.

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34. *Ibid.*, p. 45.
35. Aziz al-Hasan *op. cit.*, Vol. 4, p. 247, Vol. 3, p. 341.

Thus the influences of Maulana Ashraf Ali Thanvi is deeper and everlastingand forever. He says if someone wants to make a pious man, *Qutb, Ghaus* go somewhere else, "even if you wish to make a human being stay here." It is difficult to be noble and human in one day. To follow this forgets mistakes. If some one losing *Azkar*, recitals *Namaz* or *Tahajjud* he would angry on him. He changed his mood if someone against principles talked thought less. He used to say do not hurt any body. He checked disciples. In his actions and deeds he does not hurt any body. He understands the objectives.

Maulana Ashraf Ali Thanvi explained the objectives very clearly. He wanted to create the companions spirit and did create to some extent. For the attainment of nobility and humanity he pointed towards hidden progress and for worldly life, he pointed also towards *Sharia* and *Tariqah.* In his training includes *Sharia's* rule for fulfilling the *Sunnah* of the holy Prophet (SAW). He said Allah told us the secret of servitudes in daily life.

His permission is like convocation where degrees are distributed to successful candidates. He said thanks about strictness however; everyone here is fully aware of *Tareeq* and could be permitted as figurative. But a man may be of fame position or learned scholar. He thanks to Allah that the peoples who understand the path very well and better than many famous preceptors and can trained very well to others are all my friends.

Now I explain here the life History, their engagement occupation of some fame religious pious personalities those were the *Majazine Bait* of Hazrat Maulana Ashraf Ali Thanvi, which are as given below:

1. Khawaja Azizul Hasan Majzoob:

He was born on 12th June 1884 and completed his education from M.A.O. College, Aligarh. He become deputy collector, but after serving seven years, he resigned and on half salary he joined department of Education and at the time of his retirement he was inspector of schools. He died on 17th August 1944 i.e., a year after the death of Maulana Ashraf Ali Thanvi at Thana Bhawan.

He met with Maulana Thanvi is 1326/1908, and become so near and dear to Maulana Thanvi that once the latter said the relation of mine and Aziz al Hasan was just like doctor and patient.[36] After the death of Hazrat Thanvi, it was a part of the Dua of Azizul Hasan "Allah raises the status of *Hadrat* (Maulana Ashraf Ali Thanvi)".[37] He also compiled a book into four volumes entitled *"Ashraf al-Sawaneh"*. This is the first and most important book and prime source on the biography of Maulana Ashraf Ali Thanvi.[38]

2. *Hadrat* Maulana *Mufti* Muhammad Shafi:

He was born in Deoaband in 1341/1896 A.D. He completed his education from Darul Uloom Deoband in 1336. Then after, he became teacher of primary classes in the same institution. Due to his hard work very soon he had been appointed to teach the students for higher classes. From the very beginning he was much interested in *Fiqh* and literature. He became *Mufti* in Darul Uloom, Deoband. He did not confine himself in teaching or giving fatwa but also authored book on *Tafsir, Hadith* and *Fiqh* that go approximately 200 in number 95 books are only on *Fiqh*. He has given approximately 2 lakh fatwas.

Marif al-Quran 18 volumes, *Islam Ka Nizam Arazi*, *Alat-e-Jadidah, Auzan-e-Shariyah,* and Islam *Ki Mashiyat* are the famous books written by him. Some portions of his *'Ma'arif al-Qur'an'* were broadcast from Radio Pakistan every week which were generally appreciated.[39]

After the creation of Pakistan he went there in 1949 and became a member of the board of Islamic teachings in the constituent Assembly. Prof. Murtaza writes that he helped in compiling the constitution of Pakistan. He also held the post of *"Mufti Azam"* of Pakistan. Not only this he also founded an Islamic institution in Karachi, which now became a great centre of Islamic learning.

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36. Ahmad Saeed, *Bazm-e-Ashraf Ke Chiragh,* Deoband, 1977, p. 40.
37. *Ibid.*, p. 41.
38. Rehana Zia, *Maulana Ashraf Ali Thanvi Ki Tafsir Bayanul Quran Ka Tehqiqi Wa Tanqidi Mutala*, Delhi, 1991, p. 235.
39. Sayyid Mahboob Rizvi's, *Tarikh-e-Dar al-Uloom Deoband,* Eng. Tr. Prof. Murtaza Husain, F. Quraishi Navsari, Gujrat, 1980, p. 94.

Mufti Muhammad Shafi had a sufustic bent of mind. His father Maulan Muhammad Yasin was classmate of Maulana *Hadrat* Ashraf Ali Thanvi, to whom he took advice for his son regarding the education of Philosophy.[40] Earlier he took oath at the hand of Maulana Mahmudul Hasan Shaikhul Hind, but after his death he becomes sufistic disciple of Maulana Ashraf Ali Thanvi and from whom he obtained *khilafat*. Maulana Thanvi had also given him authority that to give legal verdicts (*Fatawa*).

He died on October 8, 1976/ *Shawwal*-11, 1396.

3. Zafar Ahmad Thanvi:

He was born in 1905 at Thana Bhawan. He himself writes that Maulana Ashraf Ali Thanvi was very close relative of his maternal. So he often used to call my mother as sister. Both the families maintained good relations with each other. He further says we three brothers took oath of allegiance at the hand of *Hadrat* Thanvi.[41]

Zafar Ahmad studied *Qur'an* and Urdu at primary level in Thana Bhawan. He studied at Hardoi, and then in Aligarh, then Meerut. Lastly he did Diploma in Mechanical Engineering. After completing his education he joined in Royal Indian Naval Dockyard in Bombay. He was promoted to the post of Assistant Superintendent in the Department of Bombay Port Trust (He was first Indian who was appointed on the post). In 1930 he was also sent to England for further expertise by Bombay Port Trust.[42]

4. Qari Muhammad Tayyab:

He was born in 1315 / 1897. He was grandson of Maulana Qasim Nanautwi. His ancestral chain goes back to *Hadrat* Abu Bakr (RA), the first pious Caliph. Maulana Muhammad Qasim Nanautwi founded the great grand Madarsah *Dar-al-Ulum Deoband* in 1866. His father Maulana Hafiz Muhammad Ahmad served *Darul Uloom Deoband* for about 40 years as

40. Ahmad Saeed, *op. cit.*, p. 15.
41. *Ibid.*, p. 299.
42. *Ibid.*, pp. 294-295.

Muhatamim and is the meantime he was also posted as *Mufti* of High Court of Hyderabad Deccan.

He was admitted to the *Darul Uloom Deoband* when he became 7 years old, His *Bismillah Khawani* was celebrated in the presence of reputed learned and men of pens. He memorized Holy *Qur'an* cantillation and Ortheopy with in two years. Then he completed his five years course of Persian and Mathematics. Lastly he completed his Arabic 8 year's course in 1918/1337. During his study he was looked after by the teachers. For example he learnt *Hadith* by Maulana Muhaddith Anwar Shah Kashmiri.[43]

After the completion of education he appointed as teacher in *Darul Uloom Deoband.* Very soon due to his learning knowledge and hard work he becomes the beloved teacher of the students. In 1924 he was appointed as Pro-Vice-Chancellor of *Darul Ulook Deoband* and after seven years, the death of Maulana Habib ur-Rahman, he became Vice-Chancellor of *Darul Uloom Deoband.* As written by Prof. Ahmad Said is his book *"Bazm-e-Ashraf Ke Chiragh"* that very soon he became popular due to his knowledge and learning and *Darul Uloom Deoband* get much fame and reputation in India and abroad.[44] Every department of the *Darul Uloom Deoband* has made remarkable progress during his tenure.

Apart from his teaching and administrative engagements he also took part in functions and meetings. He was a good orator that without interruption he could deliver lectures on any issue for two and three hours.[45] He traveled several foreign countries such as Afghanistan, Burma, South Africa, Zangiber, Kenya, Rohdesia, Modegascar, Ethiopia, Egypt, England, France and Germany. The academic and literary circles were very much impressed by his scholarly speeches. In addition to this he authored many reputed and scholarly books. Some books are as follows: *Al-Tashabbuh fi -Al Islam (2 vols.), Kalimat-e-Tayyebat, Masahir-e-Ummat, Islami Masawat, Fitri Hukumat,*

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43. *Ibid.*, p. 72.
44. *Ibid.*, p. 72.
45. Murtaza Husain, *op. cit.*, p. 177.

Tafsir Surah Al-Fil, Usule Darul Islam, Al-Ijtihad wa-Al-Taqlid, Asab Uruj-e-Zawal, Aqwam, Islamic Azadi Ka Mukkammal programme, Dino-o-Siyasat, al-Tayyab al-Thamar fi Mas'alah al Qadr al-Qadr, Safar Namah Afghanistan etc.

5. Maulana Masihullah Khan:

He was born in a *Sherwani* family of Aligarh in 1339/1921 is a place Sarai Barla. He was admitted in a government school for primary education. But he was more inclined towards religious education. From the very beginning he learnt several books of Maulana Ashraf Ali and devoted his time in *Zikr* and *Wazaif.* After seeing the interest of his son, his father admitted him in a religious school of Sarai Barla, from where he studied upto *Mishkat, al-Masabih,* then after for higher education in 1348/1930 he was admitted in *Darul Ulum Deoband,* were to studied *Hadith*, Philosophy and reasoning.

Maulana Masiuillah Khan from his childhood was much influenced by the writings of Maulana Ashraf Ali Thanvi. He met with Maulana Thanvi first at Aligarh and from then their relation became more and more strong. He took oath at the hand of Maulana Ashraf Ali Thanvi when he was a student of *Darul Uloom Deoband.*[46] Every year during Ramadan, he stayed in Thana Bhawan with Maulana Thanvi. In 25 *Shawwal* 1351/1933, he was exalted with *Khalifa* also.[47]

Maulana Masiullah is considered one of the most able *Khalifa* of Maulana Thanvi: Once *Hadrat* Thanvi became ill, during his illness announced eleven favourite *Khalifas* and said that "I write the names of some of my competent spiritual successor on whose method of teaching I rely; you may connect your training with any one of them you like."[48] Among these eleven favorites was also the name of Maulana Masihullah Khan. Once he praised the qualities of his two disciples one was Maulana Muhammad. Isac and the other one was Maulana Masihullah[49]

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46. Ahmad Saeed, *op. cit.,* p. 42, Murtaza Husain, *op. cit.,* p. 119.
47. *Ibid.,* pp. 42-43, *op. cit.,* p. 119.
48. Murtaz Husain, *op. cit.,* p. 119.
49. Ahmad Saeed, *op. cit.,* p. 43.

In 1357/1938 he was sent by *Hadrat* Maulana Thanvi as a teacher in Jalalabad *Madarsah*. Regarding the *Madarsah* Prof. Murtaz writes at that time that *madarsah* was simply a *Maktab*, but due to his sincere efforts it was included among the famous *madrasahs* of India.[50] Once in Jalalabad, *Hadrat* Thanvi announced in a function that I liked Maulana Masihullah Khan. Maulvi Masiullah also after Friday *namaz* in Jalalabad used to read the *Malfoozat* of *Hadrat* Thanvi and explained in a very simple way with example. He often used to come from Jalalabad to Thana Bhavan and heard the discourses and sermons of *Hadrat* Thanvi. He was so loveable student of Maulana Thanvi that he accompanied within in his public and private life. He very rarely used to speak before him.[51]

Not only this he was so influenced by the sufistic books and life style of *Hadrat* Thanvi that he himself wrote a book on *Tasawwuf* entitled *"Shariat wa Tasawwuf"*.

6. Syed Sulaiman Nadwi:

He was born on 22nd Nov. 1884, Friday at Disna, near Patna, in an educated family.[52] His father Sayed Syed Abul Hasan was a Hakim. The chain of his forefathers goes back to Hadhrat Imam Husain, Son of Hadhrat Ali, and the fourth pious caliph. He was admitted for Urdu and Persian education in his native town. Then he took admission is several *madrasas*. Lastly in 1901, he enrolled himself in *Darul Uloom Nadwatul Ulama*, Lucknow, where he learnt directly from Allama Shibli Nomani and Maulvi Farooq Chiryakoti.

Due to his scholarship, very soon, he has been assigned that to teach *Kalam* and modern Arabic literature in *Darul Uloom Deoband* in 1907. Later he joins Deccan College Hyderabad as a professor of Arabic and Persian. Apart from his teaching engagement he also looked after as the joint editor of Nadvah and wrote several articles for *al-Hilal* of Abul Kalam Azad. In 1914 he

50. Murtaz Saeed, *op. cit.*, p. 43.
51. Ahmad Saeed, *op. cit.*, p. 43.
52. Ghazanfar Ali Khan, *History of Islamic education in India: Nadvat ul-Ulama* Delhi 2004, p. 191.

established *Darul Musannefin* after the demise of his mentor Shibli Nomani and did his best that to fulfill his dream. For example he completed the uncompleted volumes of *Sirat al-Nabi.* He also started Urdu Monthly Journal *Ma'arif* in July 1916 A.D.

He also served *Darul Uloom Deoband* as Deen. He guided and prepared course of studies of several *madrasah* of India and abroad. He was also the chief justice of Bhopal state. He played very active role on the issue of *Khilafat*. In 1950 he migrated to Pakistan and become Chairman of *Idarah-e-Talimat-e-Islami.*

Syed Sulaiman Nadwi comes into contact with *Hadrat* Maulana Thanvi through a letter of Zafar Uthmani, in which the letter acquired about a question asked by *Hadrat* Thanvi. Syed Sulaiman considered that this letter was written by *Hadrat* Thanvi, so he replied to him. In this way their relation developed Syed Sulaiman Nadwi was influenced by over all qualities and scholarship of *Hadrat* Thanvi and he desired to meet and take oath of allegiance. He took *bait* in August 1938. He crossed the entire Sufistic path and *Hadrat* Thanvi exalted him with *Khalifa* on 22 Oct 1942.[53]

Syed Sulaiman Nadwi died on 22nd Nov. 1953.

7. Maulana Shah Wasiullah Sahab (RA):

He is one of the famous scholar and spiritual teacher of *Darul Uloom Deoband* and among one of the main sufistic disciple[54] of *Hadrat* Maulana Ashraf Ali Thanvi. Qari Muhammad Tayyab referred him as *Hadrat* Maulana Shah Wasiullah Allahabad. While Prof. Murtaz writes his name as Maulana Shah Wasiullah Azmi. He was born in Azamgarh district in Fatehpur village in 1314/1896. He memorized Holy Qur'an in his early age. Then he learnt elementary Persian and Arabic books in *Jame-al-Uloom Kanpur.* For higher education he was admitted in *Darul Uloom Deoband*, where he completed his

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53. Rehana Zia, *op. cit.*, p. 236.
54. *Ibid.*, p. 240, Qari Muhammad Tayyab, *Dar al-Uloom Deoband Ki Pachas Misali Shakhsiyat* Deoband,1998, p. 169.

study of *Hadith* under the supervision of Maulana Muhammad. Anwar Shah Kashmiri.[55]

After completing his education he became direct *Sufistic* disciple of *Hadrat* Thanvi and joined "the circle of aspiring" (*halqa-e-irradat*); where he became *mureed* and gets totally settled there. From the days of his student life, was a man of reticent and led a life of seclusion. Prof. Murtaz writes that he remained off from the people and trusting in Allah and traversed the path of Sufism. He was adorned with the role of *Khilafat* (Sufism) *Ijazat* (authorization), *bia'ah* (allegiance) and *Talqeen* (inculcatin). On the advised of Maulana Ashraf Ali Thanvi he did marry but yet his life was a secluded life.

Initially he started preaching, teaching and training at Azamgarh. In 1374/1954 he went to Gorakhpur and lastly settled at Allahabad, where he made his Khanqah (hospice). Many man of letters and prestigious persons became his spiritual disciples. During his last years he used to go to Bombay where he also several persons became his *murred.* Qari Mohammad Tayyab writes that his method of improving and training was exactly like that of *Hadrat Hakimul Ummat* Thanvi.[56] On 22nd *Sha'ban* 1387/ 22 November 1966 he started his journey for *Hajj*. After three days on ship on 25th November 1966 he died. He was laid to a water grave in the Red sea.

He authors of several books on social and moral to reform the society. Some books are as follows:

1. *Al-Ifadat al-Vasiyat.*
2. *Talimat-e-Quran.*
3. *Ta'lim wa Tarbiat-e-Awlad.*
4. Al Tazkir bit Quran.
5. *Tasawwuf wa Nisbat-e-Sufia.*
6. *Vasiyat al-Ahsan.*
7. *Vasiyat al-Ikhlas.*
8. *Vasiat al-Akhlaq.*

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55. Murtaz Husain, *op. cit.*, p. 92.
56. Muhammad. Tayyab, *op. cit.*, p. 169.

9. *Gulistan-e-Ma'rifat.*
10. *Dibacha-e-Marifat.*
11. *'A' qibat al-Inkar ma'e Talash-e-Murshid.*
12. *Mifhat al-Rahma.*
13. *Iteqad wa Inkar.*
14. *Kum Khana-e-Batin.*
15. *Malfuz-e-Tariq:e-Kar.*
16. *Rah-e-Safa.*
17. *Tariqa-e-Islah.*
18. *Islahi Mazmoon.*
19. *Mazmoon-e-Namima.*
20. *Ukhuwwat.*
21. *Tauqir al-Ulama.*
22. *Takhdir al-Ulama.*
23. *Jannat.*
24. *Na'm al-Ameer.*
25. *Al-Usul al-Nadira.*
26. *Al-Amr al-Fariq baina al-Mukhlis al Munafiq.*
27. *Al-Na'm ala Khai al-Umam.*
28. *Al-Nasihat lil-Mustasshidin.*
29. *Vasiyat al-Salikin.*[57]

8. Maulana Abdul Bari:

He was born on 14th Zil Haj 1306/1887 in Bara Banki. His father Hakeem Abdul Khaliq was an eminent scholar of his line and a *sufistic* disciple and *khalifa* of *Hadrat* Maulana Naim Farangi Mahal. After primary education Abdul Bari was admitted in *Nadwatul Ulama* when Shibli was *Mutamid* of *Nadwatul Ulama*, Maulana himself writes that I was more interested in *Maqulat* rather to *Manqulat*.[58]

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57. Murtaz Husain, *op. cit.*, p. 93.
58. Ahmad Saeed, *op. cit.*, p. 272.

He was encouraged by Maulana Shibli Nomani to learn English.[59] But his father did not like his inclination towards English education. Later he went Thana Bhawan and took Oath of allegiance at the hand of *Hadrat* Ashraf Ali Thanvi. He became so close to *Hadrat* Thanvi that the former decided to settle permanently in Thana Bhawan but that was fulfilled due to his service engagements.[60] But when he was in Thana Bhawan *Hadrat* Thanvi treated him as his special guest. At last Maulana Ashraf Ali Thanvi exalted him with Khalifa.[61]

9. Maulana Shabbir Ahmad Thanvi:

A well known graduates and nephew of Hazrat Thanvi, Maulana Shabbir Ali Thanvi was born in 1312 / 1894 in Thana Bhawan. For primary education he was admitted in *Madrasah Imdad al-Uloom* of Thana Bhawan. After that he took admission in *Madrasah Mazahirul Uloom*, Saharanpur for higher education he enrolled him in *Dar al Uloom Deoband*. The teachers from whom he learnt are: Abdullah Gangohi, Maulana Khalil Ahmad Saharanpuri. Maulana Ashraf Ali Thanvi taught him *"Masnavi Maulana Rumi"*, lesson by lesson.[62] He also studied English from his father.

After completing his education in 1330/192 from Dar al-Uloom Deoband, Maulana Shabbir Ali Thanvi established a printing press at Thana Bhawan by the name *Ashraf al-Mata'ba* that to publish the writings of Maulana Ashraf Ali Thanvi. From there he also started two monthly journals named *Al-Tableegh* and *Al-Noor*.[63] From 1337-1347 he also looked after the management of *Khanqah-e-Imdadiyah.*

In 1947 after the creation of Pakistan he migrated there and engaged himself in publishing of books. Prof. Murtaz Husain writes that there he

59. *Ibid.*, p. 272.
60. Rehana Zia, *op. cit.*, p. 246.
61. *Ibid.*, p. 246.
62. Muhammad Tayyab, *op.cit.*, p. 171.
63. *Ibid.*, p. 171.

published the last eight published volumes of *A'la-al-Sunan* in Arabic type.[64] Muhammad Tayyab writes that he published 18 volumes of *A'la-al-Sunan* in Arabic type.[65] Apart from this he also printed Maulana Ashraf Ali Thanvi books *Bayan al Qur'an* and *Bihishti Zewar* on a wide scale. Besides this he also imported the teachings of Hazrat Thanvi.

He died on November 1968/28 Rajab 1388 in Karachi Pakistan and was buried beside the grave of *Hadrat* Maulana Abdul Ghani Phulpuri in Nizimabad graveyard.

10. Maulana Khair Muhammad Jalandhari:

He was born in 1313/1895 in the district Jalandhar. He was looked after by his maternal uncle, who was his first teacher taught him History, Geography, Arithmetic and *Qur'an*. For primary education he was admitted in *Madrasa Rashidiyah* in Jalhandar in 1905 where he studied Persian. Then after he took admission in *Madrasa Sabriya* and learnt Arabic grammar *Fiqh*, *Usul-e-Fiqh*, Logic, and Philosophy. In *Madrasa Manba al-ulum*, Gulauthi (district Bulandshahar) he studied Astronomy, Logic, Philosophy and *Fiqh*. Then after he went Barely and admitted him in *Ash'aat al-Ulum* and learnt *Hadith* from Muhaddith Maulana Muhammad Yasin Sirhindi. After the completion of education he engaged himself in teaching and taught in Madrasah *Ash'at ul Uloom*, *Madrasa*. Mandi, Bahawalpur, *Madrasa Arabi Faiz Mohammadi* Jalhandar. During all these period he remained attached with *Darul Uloom Deoband*.[66]

In the circle of *Hadrat* Maulana Ashraf Ali Thanvi: He himself writes that in May 1924, I for the first time went to Thana Bhawan and was regular visitor of Thana Bhawan upto 21 July 1943 A.D. In July, 1925 *Hadrat* Thanvi

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64. Murtaz Husain, *op.cit.*, p. 82.
65. Muhammad Tayyab, *op. cit.*, P. 171.
66. Ahmad Saeed, *op. cit.*, pp. 357-361.

permitted me that to enter in sufistic circle.[67] After few years in 1929, 17th Rajab, 1347, *Hadrat* Thanvi exalted me with Khalifa.

He founded a *madrasah* on 9 March 1931 in *Masjid-Alamgir*, Atari Jalandhar, named it *Khair al-Madaris*. *Hadrat* Thanvi was its patron. He gave him three instructions regarding Madrasah:

(1) The foundation stone of the *Madrasah* should be based on *Tawakkul.*

(2) Members of *Madrasah* should be according to the need.

(3) Give preference to the donations of the poor over wealthy.[68]

After the creation of Pakistan in 1947 he migrated to Multan, there he re-started the Khair al-Madaris, which is now among the great *madrasah* of Pakistan.

His remarkable contribution in the field of education is that he made a federation of Madaris-e-Islamia of Pakistan and linked them all in one line. He named it *Wifaq al-Madaris* and became its president. For its progress he dedicated himself with full sincerity and honesty.

He died on 20th Shaban 1390 at Multan.

11. *Hadrat* Maulana Shah Abrar-ul-Haq Sahib (R.A.):

Hadrat Maulana Shah Abrar-ul-Haq Sahib lived in Hardoi, U.P. India. His father was Mahmud-ul-Haq Haqqi Sahib (RA), who was a *khalifah Mujaaz-e-Suhbat* of Hazrat Maulana Ashraf Ali Thanvi (RA).[69] Their line age went up to Shaikh Abdul Haq Muhaddih Dehlvi (RA). His initial education of Arabic, Urdu, and Persian started at home. Afterwards he enrolled at *Mazahir-ul Uloom* in Saharanpur, and completed the Alim course during the course of his studies, his piety had manifested itself in such a way that it had an effect on his classmates, and came to the notice of his teachers. He was also very fortunate to be afforded the opportunity to travel to Thana Bhawan from

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67. *Ibid.*, p. 363.
68. *Ibid.*, p. 361.
69. *Ibid.*, p. 50.

Saharanpur every week. Especially during the holidays, he would stay in the service of his *Murshid*. It is for this very reason that *Hakimul Ummah* (RA) paid special attention towards him. He received *Khilafat* from *Hadrat* Thanvi (RA) at a very young age. It was upon the order of his spiritual mentor, Hazrat Thanvi (RA) that he went to Hardoi to kindle[70] the fire of the knowledge of Deen from which the Muslim is still benefiting from. He founded a Madrasah there by the name of Ashraf-ul-Madaris. Beside the local students, there were students from Bombay, Gujarat, Hyderabad, and other various places.

Keeping his religious yearing in mind, *Hadrat* Maulana Shah Abrar-ul Haq Sahib (RA) had received the *Majlis Da'wat-ul Haq* that was initially formed by *Hadrat* Thanvi (RA)[71]. It then took a new beginning in Hardoi and now carries on the works of Islah and Tabligh they often host conferences as well because of which the fire of Imam was rekindled in the Muslims of Hardoi.

12. Hakim Muhammad Mustafa Bijnouri:

He was a great scholar of Arabic Language and Literature that Maulana Thanvi himself recognized his expertise in Arabic.[72] His father was Mardan Ali who acquired high post and well known speaker as well as religious and pious man. He admitted his children in Arabic *Madrasah* not in English school.

Hakim Muhammad Mustafa Bijnauri was the man who started compiling the say of Hazrat Maulana Ashraf Ali Thanvi. Not only this he also wrote commentary of Maulana Thanvi's book *Al-Intibahat-al-Mufeedah* and *Al-Istabahat al-Jadidah* and explanation of his treatise *'Shauq Watan.'*

Apart from this he was a well known *Tabib* of Meerut and also developed several unique combinations of Medicine (Murakkabat).[73] He judged the desease seeing the hand writings of patients. He has written notes on and advices in the 9th part of *'Bihishti Zewar'* and in *'Bihishti Gauhar'*. Beside this

70. *Ibid.*
71. *Ibid.*
72. *Ibid.*, p. 173, Rehana Zia, *op. cit.*, p.242.
73. *Ibid.*, p. 174.

he also authored many books such as *Ma'mulat Ashrafiya, Majlis al-Hikmat, Amthal-e-Ibrat* etc.[74]

He was so close to *Hadrat* Maulana Thanvi that he used to pen down every activity of Maulana Ashraf Ali Thanvi. This attachment clears from the writings of Muhammad Mustafa Bijnauri that pen cannot go with tongue otherwise I penned down every word of Maulana Thanvi.[75] Reply of the letters of Hakim Muhammad Mustafa Bijnauri by Maulana Thanvi has been incorporated in the letter's book" *Tarbiyat al-Salik.*

13. *Hadrat* Maulana Shah Abdul Ghani Phulpuri (RA):

Hazrat Maulana Shah Abdul Ghani Phulpuri (RA) was born in 1293 AH in Azamgarh, but spent most of his life in Phulpur. That is why he became known as "Phulpuri". His father sent him to Jaunpur, to start his religious education. He started his studies under Maulana Abu Al-Khair Makki who was the son of Maulana Sakhawat Ali the Khalifah of Sayyid Ahmad Shaheed (RA). Two years later, he studied under Maulana Sayyid Ameenuddin Naseerabad. He then went to Jami'ul Uloom Kanpur and completed his studies. After graduating, he decided to become bay'at to *Hadrat* Thanwi (RA). He started teaching in *Madrasah Arabiah* Sitapur for some time, then went to Jaunpur and taught as the Sadr Mudarris for five years. It was during this time that he presented himself in the service of *Hadrat* Thanwi (RA) and formally started on the path of sulook. *Hadrat* Thanwi (RA) went to Sara-e-Meer, Azamgarh where *Hadrat* Thanwi (RA) had to deliver a lecture. It was then in the *Eid-Gah* (plane where the *Eid Salat* is prayed) where *Hadrat* Thanwi (RA) had granted Maulana Shah Abdul Ghani Phulpuri (RA) *Khilafat*. Before that in 1336 AH *Hadrat* Thanwi (RA) had advised him to form a, *Raudhat-ul-Uloom* in Phulpur. Hazrat Thanwi (RA) himself had laid the foundation for this institute. Maulana Shah Abdul Ghani Phulpuri (RA) had founded another madrasah in Sarai Meer by the name of *Bait-ul-Uloom* in 1340 AH. Hazrat

74. *Ibid.*
75. *Ibid.*, p. 175, Rehana Zia, *op. cit.*, pp. 242-243.

Thanwi (RA) had accepted to supervise this *madrasah* as well. In order maintain this *madrasah*, Maulana Shah Abdul Ghani Phulpuri (RA) would travel five miles coming and going from his home in Phulpur to Sarai Meer. He would take his own flour and salt and would not even take a salary. Solely for the pleasure of Allah, he would travel ten miles everyday. *Hadrat* Thanwi (RA) used say regarding his simplicity, "Maulana Abdul Ghani Phulpuri (RA) *Mash'a Allah* is like a soldier and is very competent. His *'ilmi* and *'amali* achievements aside, just by looking at him, one would not be able to tell that this is someone of great caliber."

From the very beginning, *Hadrat* Phulpuri had a great interest in jihad and striving in the path of Allah. For this very reason, he had acquired military training on how to be a soldier. He even taught some 'Ulamaa in Thana Bhawan how to fight with a staff. On seeing his talent in this field, *Hadrat* Thanwi (RA) would remark with joy, encouragement and enthusiasm saying, "Our Molvi Abdul Ghani alone is enough to face an army of a thousand men, and if we ever were in need of an army, then our army is in Azamgarh" (referring to *Hadrat* Phulpuri by referring to *Hadrat* Phulpuri's place of residence).

On seeing things being done contrary to the teaching of Islam, *Hadrat* Phulpuri's nature would change, and he would immediately rectify the wrong he saw being done without any hesitation. Once someone complained to Hazrat Thanwi (RA) regarding *Hadrat* Phulpuri's (RA) temper and *Hadrat* Thanwi (RA) replied, "Amongst our men, we require someone of this sort, otherwise the enemy would devour us."

The level of his *zuhd* and taqwa was such that he would have his clothes washed at home, and, if perchance, his clothes had to be sent to the washman for laundry, then upon their return, he would wash them himself again, and then wear them after they had dried, and would say, "This is not my fatwa (in reference to the clothes being washed a second time). I have a special

relationship with Allah. If I go against this, then my tongue does not move when I make *zikr*. I make this arrangement to supervise my own *nafs*."

The special status that he had with *Hadrat* Thanwi (RA) can be understood by the fact that once *Hadrat* Phulpuri (RA) wrote to Hazrat Thanwi (RA) to seek permission (as was *Hadrat* Thanwi's (RA) custom that permission be sought) to come to visit him in Thanabhawan. In his reply, *Hadrat* Thanwi (RA) wrote, "Your arrival is a means of hundreds of happiness." Similarly, *Hadrat* Thanwi (RA) once wrote, "What is the meaning of permission; rather it is a yearning that I have to meet you."

Once *Hadrat* Phulpuri (RA), came to Thana Bhawan unannounced. At that time, *Harat* Thanwi was resting. Upon seeing him, *Hadrat* Thanwi (RA) out of joy rose up, walked many steps, hugged him, and said, "An unexpected and unanticipated blessing has arrived."

In any case, *Hadrat* Phulpuri occupied a special place in the heart of his Shaikh, *Hadrat* Thanwi (RA), and had a special bond and a relationship of mutual love with him. Besides teaching, and making in effort for the reformation of the masses, he had authored a few books, namely, *Ma'rifat-e-Ilaahiyah, Ma'iyat-e-Ilaahiyah, Siraat-e-Mustaqeem, Baraaheen-e-Qaati'ah,* and many others.[76]

Hadrat Phulpuri (RA) passed on to the mercy of Allah on August 12, 1963, and is buried in Paposhnagar, Karachi, Pakistan.

14. Muhammad Abdul Hai:

Being a descendant of Sayiddena Abu Bakr as-Siddique radhi Allahu anhu, he was born in conservative middle class family in Uttar Pradesh, India in 1898. At seven years of age he completed the Holy Quran and started school. Eventually he graduated in 1923 from MAO College, at Aligarh. Furthermore, he studied law at Lucknow University earning the certification for L.L.B. From 1926 till 1935 he practiced law at various places. However, due to certain

76. http://annoor.word/press.com/biography-of-hazratthanvi

reasons he had to terminate his law career. He studied Homeopathic Medicine in 1936 and continued to practice it till his death in 1986 at Karachi.

Hazrat Dr. Abdul Hayy Arifi had been in contact with Hakeemul Ummat Mawlana Ashraf Ali Thanwi since 1917. At that time his paternal grandmother and some other family members had become mureed of Hazrat Thanwi ra. However, it was from 1923 (at 25 years of age) that Dr. Abdul Hayy ra himself started serious efforts of islah (self reformation). In 1927 he became a mureed. This relationship developed and matured over time till the death of Hakeemul Ummat Mawlana Ashraf Ali sahib ra in 1944.

During this duration he corresponded regularly with his Sheikh on matters relating to tareeq (path). This correspondence has been published as Maktoobat Hakeemul Ummat. Also he visited Thana Bhawan often to be in company of his Sheikh. His sincerity, enthusiasm and devotion for islah and taqwa soon gained Hakeemul Ummat ra's attention. In 1935 received the khilafat (license) to initiate and train others.

After the passing away of Hakeemul Ummat ra's Hazrat Arifi ra maintained close ties with his senior khulafa, like Khawaja Azizul Hasan majzoob, Mawlana Abdul Ghani Phulpuri, Mufti Mohammad Shafi', Allama Sayyid Suleman Nadwi and Baba Najam Ahsan rehmatullah alehey ajmaeen.

Out living all these Shuyukh, in his last years Hazrat Arifi seems to have been selected by Allah SWT for propagating His message and performing the Prophetic task of 'tazkiya'.

Many people around the world benefited from him. His advice and counseling guided many stray, deviant or perplexed individuals towards Allah SWT's pleasure seeking life. And many fortunate persons gained a perpetual, sustainable and mutually congenial, relationship with Allah SWT (nisbat-e-batini) under his close supervision and training.

Hazrat Arifi ra lived a very active life till the end. He demonstrated exemplary punctuality for his routine. He attended his clinic regularly. There

he had a daily brief gathering for the seekers (talibeen). A weekly meeting was reserved for those traversing the sulook and another majlis was for the general masses. He also served as the nazim (Superior-in command) of Darul Uloom Karachi during his last years.

Having lived a productive life Hazrat Arifi ra breathed his last after a brief illness on Rajab 1406 (27 March 1986) at Karachi. His janazah prayer was led by Sayyidi wa sanadi Mawlana Mohammad Taqi Usmani sahib db. He was buried in the graveyard of Darul Uloom.

Summarizing Hazrat Arifi's teachings Hazrat Mufti Mohammad Taqi Usmani said: The outstanding feature of Hazrat's training was that he delivered individuals from the fear of strenuous struggles and feats (assumed to be necessary to attain relationship with Allah SWT). He gave them hope. Bringing about a change in their thought process (that is, every action is done for the pleasure of Allah SWT) using succinct advice.

Here we provide few samples of those advices:

1. Sidi wa sanadi Hazrat Mufti Mohammad Taqi Usmani sahib db said: My Sheikh (Arifbillah Dr. Abdul Hayy Arifi ra) used to tell us, "Talk to Allah SWT".

   Tell Him, "O Allah! I was involved in all these bad deeds, now I have taken the step to reform. Some of the sins I gave up but giving up the rest of them is becoming difficult for me due to the overpowering by my lower-self (nafs), shaytan, environment and my circumstances.

   You alone can remove these overwhelming factors. It is not within my capability to do so. O Allah! Please, remove these crushing obstacles or else do not reprimand me in hereafter regarding them."

   Talk to Allah SWT like this. You will find out how things work up for the best and how you are saved from the sins by Allah SWT.

2. Instructions for good means: to tell someone a beneficial thing for his advantage. If this well-wishing intention is not there then it is arrogance (kibr) (and not amr bil ma'ruf).

   Dr. Abdul Hayy Arifi pointed out that any given moment in a salik's (person traversing the path) life only four states can exist. They are;

   (a) Either, he is happy and content from his present situation, or

   (b) He is unhappy and distressed by things happening against his wishes, or

   (c) He is guilty of a mistake or a sin committed, or

   (d) He is worried about anticipated future mishaps or disasters

   There can not be a fifth sate.

For each of these if he develops the habit of practicing the following he will be in a perpetual state of remembrance.

3. For first state, he thanks Allah SWT for these bounties. Bearing in mind that he did not deserved them and it was only the mercy of Allah SWT to grant them. And Allah SWT is capable of taking them away at any time. This is thankfulness (shukkur).

4. For the second, he is patient. He understands that Allah SWT knows what's best for him and He decides accordingly. I with my limited knowledge, insight and experience can not decide this. This is Patience (sabr).

5. For the mistake, he repents. Fulfilling the three criteria for repentance. That are, he is remorseful, he leaves the sin immediately and finally he pledges never to commit it again. This is Repentance (taubah).

6. Finally for the future worries he takes refuge in Allah SWT. Asking His help and protection for such calamity. This is taking refuge (istiaza).

7. One who develops the routine of practicing these praise worthy actions appropriately, he is constant contact with Allah SWT.

8. An individual enthusiastically informed Hazrat Arif-billah Dr. Abdul Hayy Arifi ra that by Allah SWT's grace he had attained the station of Ihsan. That is, worshipping Allah SWT as though you see Him and if that is not possible as though He sees you.

   Hazrat Arifi qaddas sirrahu congratulated and encouraged him. And then inquired that if this ihsan was attained only in namaz or it was also present at other times, like dealing with house hold members especially wife. The individual looked in bewilderment and informed that he thought this ihsan was only meant to be limited to namaz. Hazrat Arifi explained to the audience in detail that this is a common mistake. We tend to limit deen to formal acts of worship (Ibadaat). Our all other activities seem to be independent of the fact that each and every moment of our life we are as much a slave of Allah SWT as in namaz. The genuine ihsan is perpetual. The slave is aware that he is being watched and he will be accountable for whatever he does. Hence, he has utmost respect and does not do any thing inappropriate.

9. Special effort should be made to keep a beautiful attitude towards one's wife.

   She has adopted your companionship leaving her parents, siblings and other close relatives. You have to compensate her for all these caring relationships by loving her dearly.

   If you are patient on anything hurtful from her you will be rewarded (by Allah SWT). Her inappropriate attitude can not be corrected by your anger and wrath. The best way to achieve that is to control your anger completely at that moment. And some time later (at an appropriate occasion) gently and with compassion let her know the mistake she made. (With this approach) even if she has a grain of aptitude for correction, she will accept your counsel and reform herself.

10. There is a physical puberty and similarly there is a spiritual puberty. It is difficult to realize the exact timing of the physical puberty. However, it is

the natural human phenomenon that a time comes when this stage is reached and functions associated with it start appearing. Similar is case with spiritual puberty.

Body needs food and nutrition for growth and development to reach the physical puberty.In the same way spirit needs nutrition for its growth and eventual puberty.

What is this food & nutrition for the spirit?

It is being thoroughly steadfast on mustahabbat (recommendable), nawafil (optional extra) works and excessive zikir (remembrance) (i.e. after fulfilling faraiz, wajibat and sunun to the best of one's ability).

If these are provided, the spirit (batin) continues to nourish and grow. Eventually a stage is reached when the capabilities of heart and spirit are so developed that the Salik (traveler on the path of sulook) attains spiritual puberty. In other words it can be expressed as nisbat-e-batini (ta'luq ma' Allah/Love of Allah SWT) is achieved. This bounty is a pure gift from Allah SWT and is not dependent on salik's own effort.

Shirkat e bazam muhasir un kay karam per hay magar

Meri jabeen to ho chuki waqaf e neyaz e sang e dar

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she has a grain of aptitude for correction, she will accept your counsel and reform herself.

1. ***Uswa-e-Rasool e Akram salallaho alehey wasalam***: This is a practical manual or a hand book. It details all the Sunnah of Holy Prophet salallaho alehey wasalam. Making the following of Sunnah simple.
2. ***Maasir e Hakeemul Ummat ra***: This is a biography of Hakeemul Ummat Mawlana Ashraf Ali Thanwi ra. It portrays Hakeemul Ummat ra's specific manner, style, elegance, states and tastefulness regarding the path (tareeq) thoroughly is unique way. An essential reading for all.
3. ***Basair e Hakeemul Ummat ra:*** This is a text book of Tasawwuf. It is compilation of extracts from the marvelous works of Hakeemul Ummat ra. Absolutely indispensable for each and every Salik.
4. ***Ma'arif e Hakeemul Ummat ra***: Another compilation from Hakeemul Ummat ra's unique and important teachings.
5. ***Jawahir e Hakeemul Ummat ra:*** Another compilation from Hakeemul Ummat ra's unique and important teachings particularly related to Tasawwuf.
6. ***Islahul Muslimeen:*** Another compilation from Hakeemul Ummat ra's unique and important teachings especially related to implementing deen fully in contemporary westernized society.
7. ***Fihrist talefat e Hakeemul Ummat ra***: A detailed list of all the 1072 publications of Hakeemul Ummat Mawlana Ashraf Ali Thanwi ra.
8. ***Ihkam e mayyit:*** Detailed rulings of matters related to terminal illness, death, burial etc. as per Hanafi fiqh. Reviewed and authenticated by Mufti Rafi' Usmani db.
9. ***Ma'amoolat e yomiya wa muktasar nisab e islah:*** A daily program (wird) and a concise syllabus for reformation. An essential primer for mureedeen.

10. ***Seerat conferenso kay leay lamha fikeria:*** A sincere and solemn admonition for the contemporary gatherings held, particularly in month of Rabiulawal to discuss the life of Holy Prophet salallaho alehey wasalam. It particularly identifies the lack of serious devotion in such events. As is witnessed by open ridicule of the explicit teachings of the Holy Prophet salallaho alehey wasalam.

11. ***Intabah khusoosi:*** Based on the command of Holy Prophet salallaho alehey wasalam to a pious person in repeated dreams, another serious advice for abandoning the prevalent sins and transgressions and repenting sincerely.

12. ***Sihba-e-sukhan:*** Urdu poetry. Verses reflecting the experiences of an insightful, true traveler on the path, a pure devotee and sincere lover of Allah SWT. [77]

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77. http://annoor.word/press.com/biography-of-hazratthanvi

Chapter – VII

CHAPTER – VII

CONCLUSION

I n the previous Chapters attempt has been made to describe to a reasonable extent the situation prevailing in India in the nineteenth century and later. The conditions as have been discussed were of turmoil for the Muslims. Not only had they lost an Empire but the once rulers had now become the ruled. It was extremely difficult for the Muslims to adjust to the changed situation.

The whole of the nineteenth century, and especially after 1857, became crucial for the Muslim leader and the intellectuals. The pondered over what wrong and what to do now? Every political or religious leader had his own solution and suggestions. Generally the religious minded on surveying the situation concluded that this was due to our religious degradation. People of this thinking began establishing *Madrasas*. The Dar ul Uloom Deoband and the Nadwatul Ulama, Lucknow were the result of the post 1857 thinking. On the other hand the more liberal like Sir Syed was of the opinion that due to the changed situations, in order to survive, the Muslims must adopt the language of the ruler as well as the new educational system. The religious leaders and thinkers after much deliberation had concluded that the adverse condition of the Muslims was due solely to the fact that they have wavered from the basics of their religion and unless and until they are reformed their fate will not change.

It was in this background that Maulan Ashraf Ali Thanvi was born. After a thorough religious education at Deoband he came into contact with Haji Imdadullah Mahajir Makki (RA) who inspired in him the desire to reform the Muslim Ummah who had fallen back on their religious beliefs. Maulana Ashraf Ali Thanvi had also observed that the Muslims in general had not only went down politically but also they had fallen down in each and every field of life be

it moral, social, economic or religious etc. He had observed very closely the state of fellows Muslims and was deeply concerned about the fact that various innovations and un-Islamic practices had slowly crept into the life of the Muslims. It was either due to the impact of the Indian culture and local customs and traditions or due to certain worldly and so called saints who used religion to exploit the simple uneducated Muslims to gain their own benefits.

Islam had been introduced into India, especially North India, by the Sufis who accomplished the Muslims conquerors. Almost all these conquerors came from Central Asia and Central Asia had predominantly *sufi* Islam. The Indian culture of the time was also based on certain customs and traditions therefore Sufism was bound to influence the Indian people in a big way. The local people began to attend the *sufi* gathering and many of them started to convert to Islam under the influence of the Sufis. Thus we can see that Sufism and its development played a big role in the conversion of the local population. It was also this ground which was largely exploited by the make beliefs *sufi* who were mainly responsible for the introduction of un-Islamic customs and traditions amongst the Indian Muslims. The false Sufis compromised religion for gaining popularity and achieving their goals little realizing that the true religion had been left far behind.

The Deoband School stood for the spread of pure religion by imparting education of the classical works of Islam. Maulana Ashraf Ali Thanvi was brought up in this training. He too was influenced by the *sufis* but since he had gained the true knowledge of pure Islam therefore he was conscious enough to distinguish between the true and the false. He was trained in all the four major *sufi* orders namely *Chishtiyya, Qadriyya, Naqshbandiyya* and *Suharwardiyya.* He clearly distinguished between the real Sufism and its misguided version of Sufism. It was with the aim of bringing the real Islamic Sufism to the masses that he had started his mission. He had the multi-purpose of not only sitting right the religious beliefs of the people but also at the same time of purifying

the religion by discarding all the later innovations (*bida't*) and accretions that had crept into it. Also he had resolved to set right the morals of the people. He emphasized that Islam was not only a religion but the whole system of life that encompassed the beliefs (*Aqai'd*), Character (*akhlaq*), social life (*ma'ashrat*), and dealings and transactions (*mua'mlat*) apart, of course, the declaration of the faith in *Tawhid.*

For achieving this target he had made every effort to guide the Muslims to the true path through setting practical examples, lectures and discourses, book on a variety of subjects of general interest in the simplest of language. He had a very good understanding of the real cause of the religious degeneration of the Muslims and had the remedy for all the ills. This is the reason why he had earned the title of *Hakeem al-Ummat.* His mission was not only aimed at the general public but also at the religious scholars so that they may lead the community to the true path in the future too.

He was a prolific writer and contributed about a thousand books and booklets covering all topics from *Tafsirs, Hadith. Fiqh, Kalam* and the problems of daily life. All of his writings gained popularity and even to this day they continue to be printed and reprinted. Also the numbers of his followers kept on increasing day by day. All his efforts were rewarded but with popularity also came opposition from his adversaries. Many of his opponents were simply those people who were losing their trade as people left them and thronged to him for their guidance. But opposition brings with it four fold success. He was not in the habit of attacking his adversaries but instead kept silent and therefore his adversaries could get no cause to continue the debate further.

When he died in 1943 he had left behind him a large number of his *khulafa* to continue his good work and they proved to be good followers. Even during his lifetime his followers had spread to every nook and corner of India spreading his message of reform. In the present time too one can find his

followers and *Khulafa* of his *khulafa* not only in India and Pakistan and Bangladesh but also in different parts of Europe and U.K. and also places as for off as America and South Africa and ofcourse in the Arab World. Thus we can definitely conclude by saying that Maulana Ashraf Ali Thanvi's was a personality who is born once in many centuries and whenever the religion of Islam is in danger of losing its true values and guidance. Allah gives birth to such personalities to set right the people and guide them to the true path.

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APPENDIX

The following books are authored by Maulana Ashraf Ali Thanvi.

Al-Shariat-wa-al-Tariqat.

Adab-al-Insaniyat

Adab-al-Khat-o-Kitabat

Adab-al-Masajid

Adab-al-Muasharat Khurd

Adab-al-Tabligh.

Adab-al-Taqrir-o-Tasnif

Adab-al-Zindagi

Aghlat-al-Awam

Ahkam-alDua.

Ahkam-e-Atekaf

Ahkam-e-Islam Aql ki Nazar Mein

Ahkam-e-Pardah Aql-o-Naql Ki Roshni Mein

Ahkam-e-Ramdan

Ahkam-e-Sha -e-Barat

Ai-Tasaddi-lil-al-Ghayr.

Akbar-al-A'mal

Al Ismail Haqiqi.

Al Raghbat al- Marghubah.

Al Sabr-wa-al-Salat.

Al Wail Yatama.

Al-Badae

Al-Batin.

Al-Eid-wal-Waid.

Al-Fani.

Al-Hiliyah al-Nazerah

Al-Ilm-al-Ulama

Alimon ko Amal ki Dharurat.

Al-Itminan-bi-al-Duuya.

Al-Jabr bi al-Sabr.

Al-Jamiyyin.

Al-Kamal fi al-Din.

Al-Mujahidah.

Al-Muraqibah.

Al-Nukat-al-Daqiqah

Al-Qaul-al-Jalil.

Al-Sabil.

Al-Saum.

Al-Sayr-bi-al-Sabr.

Al-Shukr.

Al-Tajalli-al-Azim Fi Ahsan al-Taqwim

Al-Takashshuf.

Amal-e-Qurani

An fas-i-Isa.

Anwar-al-Nazr Fi Atwar-al-Zafar

Anwar-al-Siraj.

Anwar-alWujud Fi Atwar-al Shuhud

Apni Namazen Durust Kijiye

Arwah Thalathah.

Ashraf-al- Adab

Ashraf-al-Ahkam

Ashraf-al-Amaliyat

Ashraf-al-Jawab

Ashraf-al-Masil.

Ashraf-al-Mwi'az

Auliya Allah.

Aurton Ke Talim Ke Masail

Bihishti Thamar

Bihishti Zewar

Barik Aur Mushkil.

Bawadir-al-Nawadir

Bayan-al-Quran

Bazm-e-Ashraf Ke Chiragh

Bazm-e-Jamshed

Bihishti Zaywr Part VII

Bila Justuju.

Calender Aur Jantari Ke Sharai Ahkam

Chahal Hadith

Dawa-al-Ghaflat.

Dawat Abdiyyat.

Dawat-o-Tabligh

Dhim-al-Hawa.

Din Ki Baten

Din-wa-Dunya.

Diya-ul-Qlub.

Duniya wa Akherat

Fadail-al-Astahghfar

Fiqh-eHanafi Ki Usul wa Dawabit

Furu al-Iman

Fuyud-al-Khaliq.

Ghair Islami Hukumat KeSharai Ahkam

Ghawail-al-Ghadhab.

Gunah-bay-Lazzat.

Haqiqat-al-Tariqat.

Haqqaniyat Islam

Hifz-al-Iman

Hikayat-e- Awliya

Huquq-al-Mal

Huquq-al-Zaujain

Ikhtiyar al-Khalil.

Ikmal-al-Iddah.

Ilm-ki-Talab.

Imdad-al-Fatwa

Islah al-Khyal

Islah-al-Mizaj, etc; etc.

Islah-al-Rusum.

Islah-e Inqilab-e Ummat

Islah-e-Khwatin

Islah-e-Nisab

Islah-ki-Asani.

Islam Mein Pardeh ki Haqiqat

Islami Shadi

Jamal-al-Quran

Jaza-al-Amal

Jaza-wa-Saza

Kalid-Mathanvi.

Kamalat-eAshrafiyah

Kamalat-e-Imdadiyah

Kamalat-i-Ashrafiyyah.

Karamat-e-Sahabah

Karwan-e-Thanvi

Kashf.

Kashish.

Khutbat al-Ahkam

Khutbat-e-Hakimal-Ummat

Kibr-ki-Taraf Pahchanay-wala.

Ma' al- Ayh al- Sabr.

Ma'arif-al-Awarif.

Mabada Tasawwuf.

Madhab wa Siyasat

Mafluzat-e-Hakim al-Ummat

Mahsin Islam

Majalis-e-Hakim al-Ummat

Makatib Hakimal-Ummat

Mal wa Daulat Ki Ahmiyat Islam Ki Nazar Mein

Malfuzat wa Maktubat Ashrafiyah

Malhazat.

Mamulat-e-Ashrafi

Maqalat Hikmat.

Marat-al-Ayat

Masail-al-Bahishti Zewar

Masail-al-Suluk

Masail-Mathnavi.

Mathar Hakimal-Ummat

Muhabbat-kay-Atwar.

Muhimmat-al-Dual.

Munajat Maqbul.

Munajat-e-Maqbul

Munazi'tl-al-Hawa.

Murauwwejah Siyasat Ke Sharai Ahkam

Nafs-ko-Bhulna

Najat Ka Tariqah.

Nashr-al-Tayyab

Nek Biwi

Nek Khawind

Qabas-al-Awliya

Qasd-al-Sabil.

Raf'al-Shukuk.

Raf-al-Fiq An Ahl-al-Tareeq

Rahat al Qutub

Safai Muamalat

Safarnamah Lahore Aur Lucknow

Sal BharKe Masnun Amal

Shaq-e-Watan

Sharf-al-Mukalimah.

Shariat wa Tariqat

Shms-al-Fadal.

Sirat Sufi.

Sud Rishwat Qard Ke Shari Ahkam

Sunnat-e-Ibrahim

Ta'lim-al-Din.

Ta'lim-al-Matalib

Tabligh-al-Din.

tadhkrerah Muhaddith Gangohi

Tafsil-al-Din.

Takmil-al-Tasarruf.

Talim-al-Din

Talkhiz Mawaz Ashrafiya

Tanshit-al-Tabafi Afra al-Saba

Taqdir KyaHai

Taqrir Tirmidhi Sharif

Taqwa.

Tarbiyat-al-Awlad

Tarbiyat-al-Salik

Tariqat- al-Qalandar.

Tasawwuf-wa-Wuluk.

Taseeil Qasd-al-Sabil

Tashil-al-Mawa'iz

Tazim-al-Ilm.

Tuhafa-e-Zaujain

Tuhfa-e-Huffaz

Ungliyou ParTasbih Ka Masnun Tariqah

Ustad wa Shagird Ke Huquq

Wa'z Meruth.

sWa'z-wa-al-Taqwa.

Zad al Saeed

Al-Tirmidhi-wa-Ibn- Majah.	Abu Isa Muhammad and Abu Abdullah
Sahih Bukhari-wa-Muslim.	Imam Muhammad s/o Ismail
Tait-al-Ahkam.	Maulana Ashraf Ali
Takhrij-al-Ihya.	Maulana Ashraf Ali
Aby-Daud-wa-Musnad Ahmad.	Abu Daud of Seistan
BayHaqi, Az-Targhib	A Book of tradition
Nasai-Ibn-Majah	Abu Abdur-Rahman of Nisa and Abu Abdullah Ibn Majah
Abu Daud-wa-Tirmidhi.	Abu Isa Muhammad of Tirmiz
Shah Jo Risalo	Dr.Gurbuxani
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Reference from Qur'an and Hadith	
Reconstruction of Religious Thoughts in Islam	Dr. Iqbal
An Adventure in Self Expression.	Mr. A.K. Brohi.ohi.